

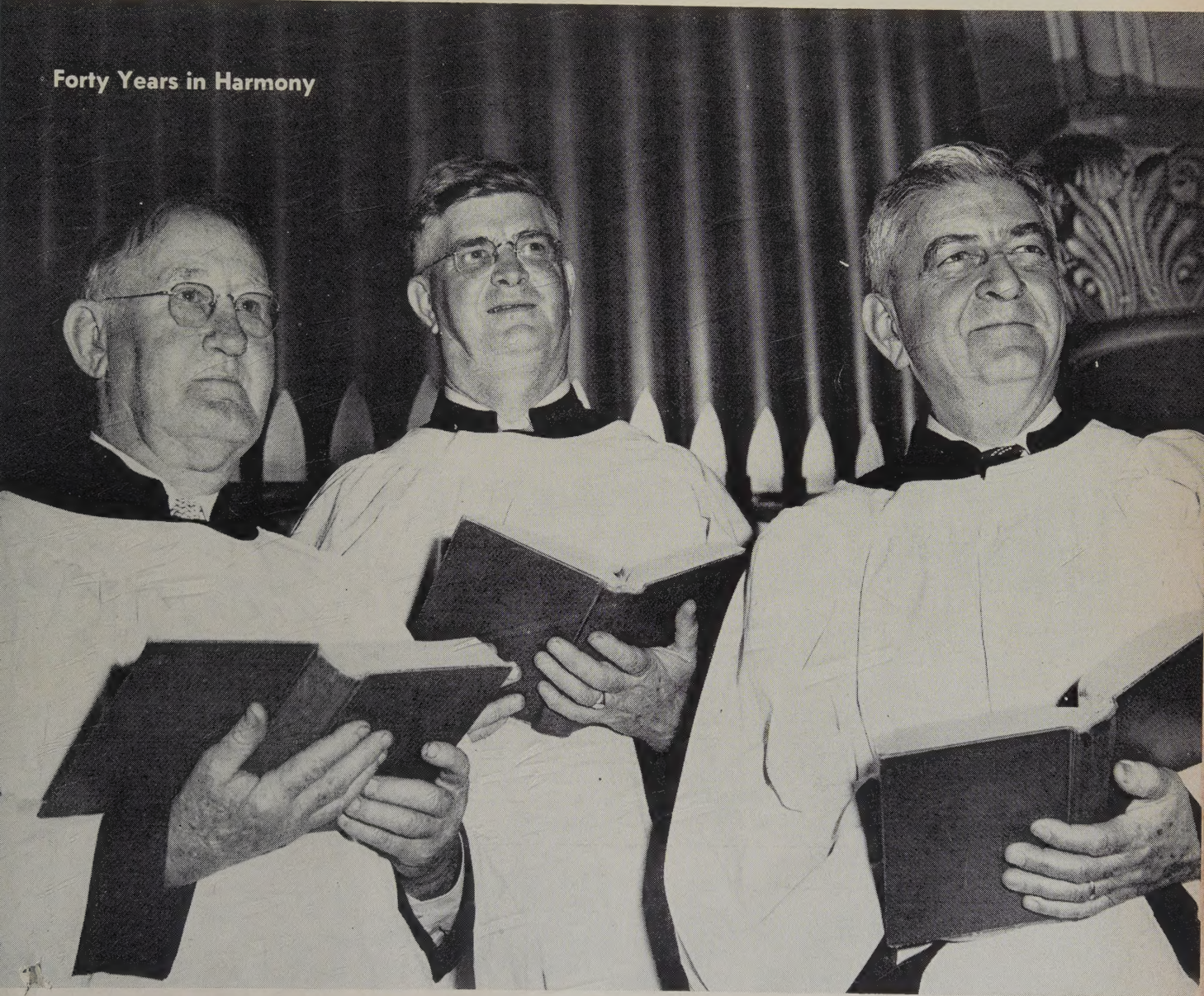
EPISCOPAL Churchnews



JUNE 13, 1954

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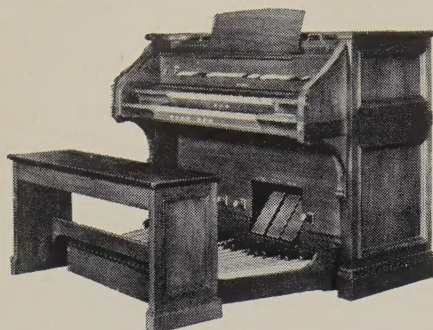
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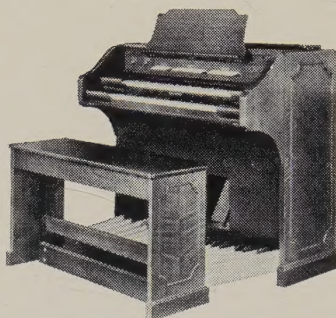


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LETTERS

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■ ROLE OF APOCRYPHA

Some time ago one of your correspondents asked the question, "Where did St. Paul get his arguments concerning our Blessed Lord and His resurrection?" He went on to say some of his texts are not found in the Old Testament. May I be permitted to answer this? These texts are to be found in the books of the Ecclesiasticus and the Second Book of Esdras in the Apocrypha. Some of the most beautiful passages in the Bible are to be found in the Apocrypha.

How then did it come about that the Jewish Old Testament left out the Apocrypha, and that, since the Reformation, Protestant Bibles have also left it out?

In the year 280 B. C. was begun the translation of the Hebrew Bible into Greek by 72 eminent Jewish scholars at Alexandria—hence the name Septuagint—and this version which contained the Apocrypha was hailed with joy and accepted by all of Jewry, even in the Holy Land. It was accepted as canonical even in the days of our Lord.

How then came it about that Judaism rejected the Apocrypha? In the year 90 A. D. a gathering of Jewish doctors at Jabneh purported to establish the canon of the Old Testament leaving out the Apocrypha. For long it was a source of controversy with Jewish Christians, who venerated the Apocrypha. May I suggest that it was Judaism's hatred of Christians that brought this about? The Second Book of Esdras, and some passages in Ecclesiasticus were used by Christian Jews to support their stand.

But let me point out that the greatest argument for the Apocrypha is that our Lord quoted from it, as well as St. Paul.

In the year 382, in a Council at Rome, the Church, led by the Holy Spirit, decided what comprised the canonical books of the Bible, and the Apocrypha was included. It was again confirmed by the Council of Paris in the year 397. This was never questioned until the Reformation, when some Protestant leaders chose to follow the meeting of Jewish doctors at Jabneh. Even Luther rejected the Catholic Epistle of James and called it an epistle of straw, because it seemed to disagree with his peculiar doctrine of justification by faith only.

(THE REV.) S. J. HEDELUND
MIDLAND, MICH.

■ FAIR EXCHANGE

In the interest of a closer relationship between parish life in the Church of England and that of the Episcopal Church, and in appreciation of the many kindnesses and courtesies extended to a visiting priest and his family by the Church of England, the Rev. S. C. Vern Bowman, rector of the Church of the Holy Spirit, Orleans, Cape Cod, Mass., has arranged for the Rev. C. L. T. Barclay, vicar of Holy Trinity Church, Gosport, Hants, to spend the summer at his parish on the Cape.

Fr. Bowman and his family are returning to the States, June 1, after nine

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months abroad, during which time he has spent two terms at the Central College of the Anglican Communion, St. Augustine's College, Canterbury, and also has enjoyed a period of study and research at the C. S. Jung Institute for Analytical Psychology in Zurich.

Fr. Barclay will be a guest member of the staff of the Cape parish and will visit his brother in Baltimore and at Brewster, Mass. He is happy to accept speaking and preaching engagements. He should be contacted through the rector in Orleans, Mass.

(THE REV.) VERN BOWMAN
CANTERBURY, KENT, ENGLAND

■ NO FAIR-WEATHER GOD

In the March 21 issue there appeared a report about this year's Lenten season with our servicemen in Korea. Compiled with the best intentions, it nevertheless stressed the point that, with hostilities now ceased, the serviceman's faith could at last blossom forth.

The emphasis is surprising since it is made by an Episcopalian. It is dismaying when there appears a quotation by an Episcopal chaplain, "I wasn't here last year, but it seems to me that services during combat could seldom be much more than a little shot of spiritual whiskey, a sort of unreal interlude, after which a man would have to return to the former stark reality of fighting and killing."

... What is the value of a fair-weather God and Church? Yet in this article the Episcopal chaplain is further quoted as saying:

"In the minds of most of the men, the greatest difference between Easter last year and Easter this year may be that it is so much easier to expect and hope for a lasting peace when there is any peace at all—even an uneasy one."

Does not this statement imply that in the midst of open hostility in Korea there was less hope for peace than now? What, then, is it which carries a man through life's blackest periods, if not faith and hope?

... During hostilities in Korea, many a young man discovered that the Church and her ministrations touched him deeper than ever before in his life. Though necessarily brief, the services of worship and Holy Communion became for many an anticipated moment, a period in which reality became focused on God and uncertainty was supplanted by some degree of faith.

No diminution of war's physical reality thereby took place, but rather tragedy lost its demonic hold over the soul whose rightful master was God. The man returned to his post strengthened with a personal obligation to and feeling that Christ was in his midst. The implication of the Cross became meaningful through his own struggle, which helped make God more real for him. . .

CALVIN H. ELLIOTT
CHAPLAIN, USN

■ SACRAMENT INVALID

The article by Dr. D. R. Davies, "A Valid Sacrament" (*ECnews*, Dec. 20-27), asked a specific question:

"Was this Communion, celebrated by an unepiscopally-ordained Methodist minister, with soiled bread and filthy water, a valid sacrament?"

A priest and a layman replied that, by definition, as set forth by the Church, it was not a valid sacrament, and by implication at least, not a sacrament at all.

(CONTINUED ON PAGE 4)

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Contents for the Issue of June 13, 1954

THE MISSION OF ANGLICANISM.....	Goodrich R. Fenner	20
THAT MAN JENKINS AND HIS FAMILY.....	Pat Fields	22
THROUGH A GLASS, DARKLY.....	J. V. Langmead Casserley	25
CHRISTIAN INTERPRETATION.....	J. V. Langmead Casserley	5
WHAT THE YOUNGER GENERATION IS ASKING.....	Dora Chaplin	24
CHANGES.....		26
BOOK REVIEWS.....	Edmund Fuller	27
MEDITATIONS AND MUSINGS.....	Eric Montizambert	34
NEWS—CHURCH ACROSS THE NATION.....		7
LETTERS.....	Inside Front Cover	
EDITORIALS.....		18

BACKSTAGE

ABOUT two months ago I met for the first time an officer holding a reserve commission in the Navy. Almost immediately the thought occurred to me that he was the kind of person who could and should play a big part in helping us build *ECnews*. Not long after that, I happened to meet an old friend—a retired admiral, and frankly asked him if he could get me some information concerning this officer's record. Within a day or so I received, via long distance telephone, a pretty comprehensive report along with the comment that "you'll never get that man—he's doing too good a job; the Navy just wouldn't release him." Well, on May 17 that man, Lt. Comdr. E. Holcombe Palmer, officially joined our staff as Assistant to the Publisher—with primary responsibilities in circulation. Holcombe Palmer, a native of Denver, was graduated from Cornell—class of '42—and entered the Naval Reserve as Ensign. At the Great Lakes Naval Training Center, in cooperation with six other officers, he formulated the first joint procurement activity of the Navy for procurement of perishable subsistence in conjunction with the Army. In 1944, he was assigned duty as Fleet Provisions Officer, Service Force, Seventh Fleet and before long was made assistant to the Seventh Fleet Supply Officer. Palmer was



Comdr. Palmer

retained in the Southwest Pacific until February, 1945 when he was returned to the United States from China after having served temporarily on the staff of the Naval Attache. In early 1946, he was released from active duty and joined the staff of the Coca-Cola Bottling Company of New York, Inc. In late 1949, resigning as assistant to the president, he left Coca-Cola to become vice-president of the H. O. Manufacturing Company of Denver. Just about the time we were completing the blueprints for this magazine, 'Hoke' Palmer was recalled to active duty with the Navy—in Jan-

uary of 1951—and ordered to Chicago. Within a few months, he was assigned duty with the Navy Department in Washington and was later—in October of 1952—given command of the Navy's Area Provisions Supply Office, which is located here in Richmond. Needless to say, we are happy to have the Comdr. aboard.

In his new assignment with *ECnews*, Mr. Palmer will be assisted by Charlotte Allcott, who has been named circulation manager, and Lucy Porter, who is in charge of the fulfillment program in our circulation department.

Maurice E. Bennett, Jr.
 PUBLISHER

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.
NEW YORK NEWS BUREAU: Gramercy Park Hotel, Lexington at 21st St., New York 10, N. Y.
 Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Entered as second class matter at the U. S. Post Office, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1954 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

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CABLE ADDRESS: ECnews, Richmond, Va.; **TELEPHONE:** Richmond—LD212 and 3-6631; New York, Gramercy, 3-3546; **TELETYPE:** RH 197.

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Both men declared that those who received the "soiled bread and filthy water" did make a kind of spiritual Communion. Those who have criticized them seem to have overlooked the plain teaching of the Church on page 323 of the prayer Book as to exceptional circumstances of Communion.

If the Church and the Prayer Book are our guide in such matters, we must follow their guidance. In the Prayer Book, page 292-3, what constitutes a sacrament is clearly defined.

Now, if one may substitute other elements than the Bread and Wine "which the Lord hath commanded to be received"; and if non-episcopally ordained men (or women) may celebrate this sacrament, the Prayer Book should be revised in its definitions, the priesthood should be abolished and our Church's claim to be Catholic should be given up.

HERBERT J. MAINWARING
WOLLASTON, MASS.

■ NOT PARISHIONERS

I have had letters from some of our clergy saying that a Mr. and Mrs. Arthur S. Naylor have applied to them for help and claimed to be members of Calvary, Pittsburgh. We do not know them and they have never been members of this parish. I ask the clergy to please be on guard about them.

(THE REV.) SAMUEL M. SHOEMAKER
PITTSBURGH, PA.

■ FLAG INFORMATION

The Rev. George I. R. McMahon of Roxboro, N. C. (ECnews, May 16) can obtain his information regarding where the American flag is placed in churches from a book, "The Flag of the United States: Its History and Symbolism," by James A. Moss, Colonel, U. S. Army, Retired.

According with the will of Colonel Moss a supply of these books was delivered to the Riggs National Bank, 1503 Pennsylvania Ave., N.W., Washington, 13, D. C., and the bank will fill orders at \$2.50 per copy.

I think the Rev. Mr. McMahon will find that the Church flag *does not take precedence*, and if the flag is in the chancel, that the American flag is on the Gospel side. However, if the American flag is *outside* the chancel, it is placed at the right of the congregation, or the Epistle side.

If Mr. McMahon considers the altar rail as part of the chancel, then he is wrong about the placing of the U. S. flag. Is not the chancel everything from the nave to the altar rail? This information is found on page 100 of the book above.

Also, when the American flag is used in a Church procession, it is *always* on the marching right. Many of our acolytes do not know this.

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by J. V. LANGMEAD CASSERLEY

Dotting the I's and Crossing the T's

Most Christians are familiar in one way or another with the idea of a tradition in the Church which slowly brings out the full meaning and implications of the original deposit of faith, the Gospel, which we find in Holy Scripture. Thus nowhere in the New Testament are we expressly bidden to observe Sunday rather than Saturday as the chief holy day of the week. Sunday observance is something we get from Church tradition. Yet when we recollect that Sunday is the day of the Resurrection we see quite clearly that this great innovation is right in line with the New Testament and in accord with its underlying spirit.

We can see something of the same kind in the national life. It is based on certain great epoch-making documents—the Declaration of Independence and the Constitution—to which from time to time certain additional amendments have been added. These play a somewhat similar role in national life to that which Scripture plays in the life of the Church. But there is also in the national life a process rather like what we may call 'holy tradition' in Church life. Gradually we come to see more clearly what the original documents mean and imply. We learn, as it were, "to read between the lines." It is for the Supreme Court to superintend this process, rather as the great general councils of the early Church had to superintend the development of Christian tradition. So it is that the Supreme Court arrived at its historic decision banning segregation and the color bar from the public schools. Their judgment is that this practice frustrates the intentions and violates the underlying spirit of the Constitution. To perceive and make clear the underlying spirit and intention of classical documents is the proper function of tradition, in Church and nation alike. This close parallel between what is happening in the nation now and what happened in the history of the early Church should do much to help us to understand the role of tradition in the great general councils in the development of Christianity.

World-Wide Repercussions

It would be a mistake to interpret this great decision as though it were no more than a part of the private domestic history of the United States. It is in fact a world event, perhaps the first really great blow against communist inspired anti-American propaganda that we have succeeded in delivering since the war. For segregation and color bar practices have provided anti-American agitators in both Europe, Asia and Africa with one of their strongest and most potent weapons. It was always useless even to try to pretend that this serious blot on the American record did not exist. Friends of America overseas were accustomed to reply, when arguing with these anti-American propagandists, that this grievous wrong did indeed exist but that America is a great self-

critical democracy capable of perceiving its faults and mistakes, that many Americans were troubled in conscience about this particular evil, and that one day America would repudiate it in the most public and official manner possible. Now at least she has repudiated it, and so strengthened the hands of America's friends throughout the world. The international consequences of this action are not precisely calculable, but it is safe to prophesy that they will be very great and wholly to the good. This is not merely a great blow for justice, but also a great blow against the communists.

The Theology of the Decision

That the Christian mind, on strictly theological grounds, must wholeheartedly approve the decision is too clear to be disputed. In the Old Testament the splitting up of mankind into different peoples and races, speaking different languages, is regarded as one of the consequences of that basic sin of pride which brought about the fall of the human race. The basis of this assertion is to be found in the story of the Tower of Babel in Genesis 11. It is true that once the human race is split up in this way God selects a particular people, the Hebrews, to be his "Chosen People," but the Hebrew people are chosen not because they are greater or better than other peoples, nor that they may be raised up above other peoples, but rather that they may become a great servant nation, "a light to lighten the Gentiles." There is no sanction for any kind of arrogant and exclusive racialism or nationalism here. The people of God are the servants of mankind.

In the New Testament St. Paul presents and interprets the Christ as the reunion of mankind. In Him all the walls and partitions that divide us are abolished. The distinctions between different groups of human beings, which mean so much to fallen men, and feed their perverted pride, are meaningless in the sight of Almighty God. So it is that St. Paul can tell us that there is "neither Jew nor Gentile, neither Greek nor barbarian, neither slave nor freeman, for all are one in Christ Jesus." Had St. Paul lived in these latter days, he would surely have added "neither black nor white." In the Epistle to the Ephesians this teaching reaches its climax in the passage where St. Paul sees that it is only when men are made one in Christ that they can appear before God and that God's purpose can be fulfilled. He speaks of men as waiting for that final moment, "when *we* all come . . . unto a perfect man" (note the transition from the plural to the singular) "unto the measure of the stature of the fulness of Christ."

It is in complete accord with this basic New Testament teaching that the fifth century Christian poet, Prudentius, can celebrate the glories of the union of Christianity with the Roman Empire in these significant words, "In all parts of the world men live today as members of the same city and children of

(CONTINUED NEXT PAGE)

What do
these
people
believe?

The Buddhists...

The Confucists...

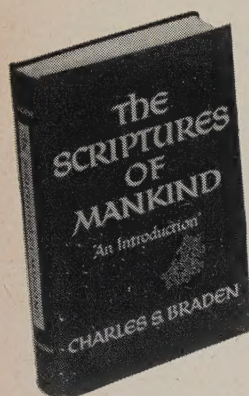
The Hindus...

The Sikhs...

The Moslems...

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Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

the same hearth. Justice, the forum, commerce, the arts and marriage unite the inhabitants of the most distant shores; from the mingling of so many different bloods, a single race is born." (This is, for the poet, the undoing of the curse of Babel.) "... Thus has the road been prepared for the coming of Christ." Of course, the poet spoke too soon. Nothing of what he foresaw came out of the Christian Roman Empire, half dead already when he wrote. But the ideal which the poet had in mind lives on as an absolutely essential element in our Christian faith, the belief in the undoing of the curse of Babel in a great reunion of mankind in obedience to both the spirit and the letter of the law of Christ. As I have said, this doctrine is so clear in the New Testament and in the Christian tradition that it cannot, at all events from within Christendom, be for one moment questioned or denied. Still it is well that it should be restated again and again as vigorously as possible. For some Christians, alas, have short memories and strong prejudices.

Now the Difficulties Begin

But we must not suppose that this particular battle is now won. It will take more than great legal decisions at the highest national level, and administrative readjustments within the various states concerned, to right such deep-seated wrongs as these. Sometimes in history injustice is simply caused and imposed by the state of the law, and then we have only to reform the law in order to abolish the injustice. But more often injustice is rooted in the conventions, emotions, and prejudices of the people, in all those elements of human nature to which religion and reason find it most difficult to appeal. Behind and underneath the laws there lie those stubborn forces which the sociologists call the *mores*. These forces cannot be overcome by merely stating and imposing the law. Something more like what old fashioned preachers used to call "a change of heart" is also required before the rightness of the law can be clearly seen, and the purposes of the law enthusiastically willed, and the letter of the law loyally accepted. In this connection a tremendous burden is bound to fall on the shoulders of preachers and educators, the burden of having to say unpopular things—as persuasively as possible, of course,—in season and out of season, whether men will hear or whether they will forebear, the same sort of burden as God once laid on the shoulders of the Hebrew prophets.

Societies cannot be reformed simply by changing their legal institutions and imposing new laws on men from above. This is the revolutionary method and it always fails. Nor can societies be reformed simply by "changing the hearts" of their individual members. This is the evolutionary method, and it always misses the mark. Societies can only be really changed when both evolution and revolution take place at the same time, and this is usually a very difficult thing to do.

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THE CHURCH ACROSS THE NATION

Supreme Court Ruling Weighed: Bishop Quin Speaks on Triennial

It was too soon to gather a full commentary on how the Supreme Court's decision ending segregation in public schools may affect Church educational institutions, but the period just before *ECnews*' publication deadline permitted time for some bishops in the 17 southern states concerned to air their views.

So that lack of comment may not be misinterpreted as reluctance to speak up, it must be said that some bishops wished to withhold statements until they could make further study of the court's decision. Others asserted that in their dioceses a form of non-segregation already existed, regarding youth groups in particular, and stated that they weren't generally concerned about parochial schools because there were so few in their districts.

Bishop Edwin A. Penick of North Carolina expressed confidence "that the officers and trustees of our institutions will use wisdom and restraint in making whatever adjustments may become necessary as the implications and significance of the court's opinion are gradually clarified." (Although their words were not the same, the views of half a dozen other bishops struck a similar note.)

In Jackson, Miss., Bishop Duncan M. Gray voiced his personal opinion in this manner: "I'm glad that the Supreme Court decision was unanimous. I would have been worried if it were not. I'm quite sure we can work out all problems, and I doubt if there will be any trouble."

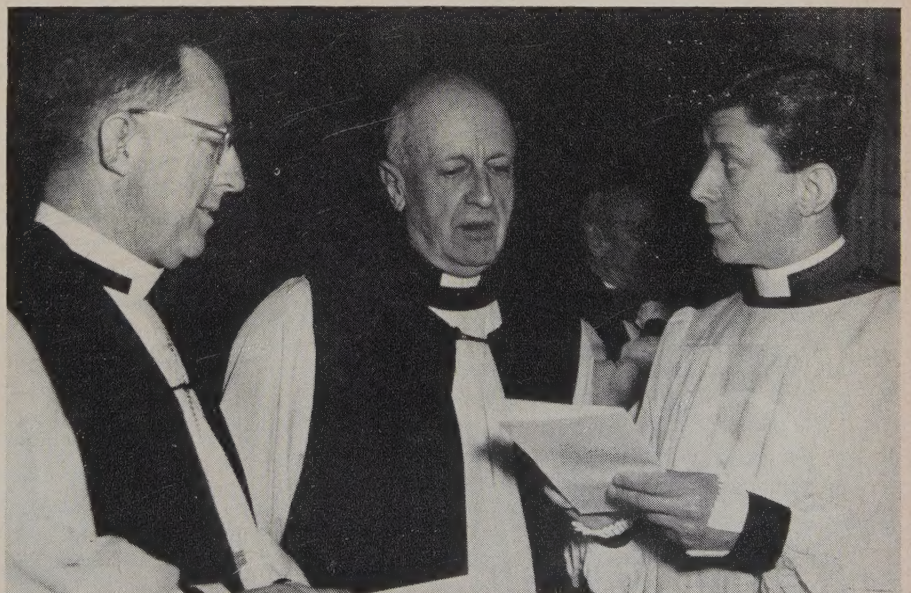
From Texas, Bishop Coadjutor John E. Hines wired *ECnews*: "The decision of the Supreme Court will not affect the Episcopal Theological Seminary of the Southwest in Austin, inasmuch as from the very beginning three years ago it was and has been non-segregated. The court's decision as such will not affect St. Stephen's School, a diocesan-owned co-educational boarding school whose policy it is to produce the best liberal arts training within the framework of Christian experience and faith. Whatever this policy calls for will be met."

Statement by Bishop Quin

Meanwhile, in Houston, the Rt. Rev. Clinton S. Quin, Bishop of Texas, drew together his committee on the Church's General Convention (which is slated to be held in that Lone Star State community in 1955) to weigh recent action taken at eastern diocesan conventions accusing Houston of not properly handling the matter of segregation insofar as Negro delegates, clergy and laity, to the Church's Triennial were concerned.

Following the Houston committee meeting on May 20, Bishop Quin issued this statement:

"The Texas delegation to the General Convention in Boston in 1952 enthusiastically invited the 1955 Convention to meet in Houston. They were prompted by two facts: No convention of the Church ever has been



Bishop Sherrill flanked by Marmions, Gresham (l.) and William.

held in this southwest part of the United States—it was held in New Orleans in 1925 and in Richmond in 1907—and we thought it would not only acquaint the delegates with this part of the Church's work, but would also give us a real boost for our job.

"Inasmuch as some confusion is being created by resolutions passed in three diocesan conventions—Washington, New York and Newark—recently, I make the following statement on behalf of the Texas bishops and delegates to the Boston convention, with the approval of our convention committee in session May 20. At the time of the invitation, I advised the Convention that the Diocese of Texas would extend Christian hospitality and that this Convention would meet in Houston without any discrimination of any character within the Convention.

"This is what I mean by Christian hospitality. As far as the Convention is concerned, it will be possible for the Church to give a demonstration of an all-inclusive Christian brotherhood. This is the objective we had in mind when we extended the invitation, and it can and will be accomplished.

"I purposely and positively never said, nor could say, that we would change the customs of the city of Houston or the laws of the state of Texas with regard to segregation. We feel that the meeting of General Convention in Houston in this spirit

will have a most beneficial effect in our National Church and in our diocese."

Endorsement by Long Island

The Diocese of Washington and New York had adopted convention resolutions urging Presiding Bishop Sherrill to shift the site of the General Convention. Newark was not quite as strong, resolving that unless non-segregated accommodations be provided for all delegates and visitors to the Texas city's conclave "the impression may well be given that the Episcopal Church condones the sin of segregation rather than witness against it."

Then—at a time when all was not quiet on the Church front, what with the consecration of Bishop Marmion (see photo, page 7), specially-called meetings and many other diocesan conventions—the Diocese of Long Island passed a resolution that endorsed action of the General Convention in accepting Houston for next year's conclave "as providing a signal opportunity to the Church to demonstrate its oneness in Christ in the face of the divisions that are in the world."

It was a Negro rector, the Rev. Ebenezer Hamilton of the Church of the Resurrection at East Elmhurst, Queens, who presented the resolution to the Long Island gathering, declaring that the Church should not run away from manifesting the spirit of God in Texas. He was quickly sup-

ported by another Negro priest, the Rev. Robert C. Chapman of St. John's Church in Hempstead, who asserted that the Church cannot "quit when the going is difficult." (See Conventions)

Earlier, Long Island's Bishop James P. DeWolfe told delegates that the Church is impelled to participate in national and international politics. He declared: "Church and State have their proper functions, but their mutual concern is the setting forward of the Glory of God and the welfare of the children of God. Segregation, discrimination, exploitation, enslavement, genocide, and whatever else withholds the abundant life from the peoples of the world must meet with the sustained resistance of the Church Militant."

Strengthen Home Life

At the consecration of Bishop William Henry Marmion in Roanoke (see separate story), Bishop Quin of Texas advised the new diocesan of Southwestern Virginia in his sermon to work to strengthen home life in his diocese, declaring that many of the nation's problems, including juvenile delinquents, result from the lack of Christ in the atmosphere of home. Hundreds of on-lookers lined the street beside St. John's Church in the Virginia city to witness the colorful procession of more than 200 clergy and lay readers.

With retired Bishop Frank W. Sterrett as institutor, the Rt. Rev.

Comments From Bishops In Five 'Appeal Case' Areas

Included are the Dioceses of Virginia, Southern Virginia, Southwestern Virginia, Kansas, Salina, South Carolina, Upper South Carolina, Delaware and Washington. Test cases in four states and the District of Columbia brought the Supreme Court's decision on segregation.

BISHOP DUN, Washington: "The decision has struck at the heart of the matter in bringing out the basic issue—the treatment of a whole group as essentially inferior, and that is the most serious injury done by segregation. It will bring us towards a society in which Christian relationships will be freer to express themselves. It should leave the Church humble in that the state is actually in many ways moving ahead of us."

BISHOP FENNER, Kansas: "We're in the process of getting rid of segregation and have been going through it for several years. There are a few areas still segregated, but it's all working out very smoothly. Nobody's bothered much about it (the decision) out here."

BISHOP NICHOLS, Salina: "In general, it doesn't touch us too much. By and large, there is no segregation in Kansas. We haven't got any burning question out here."

BISHOP CARRUTHERS, South Carolina: "We've faced difficult problems before and have found solutions. It will take some time to work out, but we must keep poise and not be led into snap judgments. It will require wisdom and

understanding on the part of both races, but I'm sure we will find a solution."

BISHOP COLE, Upper S. C.: "The decision was expected. I want to study the entire decision before making an official statement."

BISHOP GOODWIN, Virginia: "I have been unable to give the decision any consideration because of pressing duties." (He was reached for comment during a busy session at the Virginia diocesan convention.)

BISHOP GUNN, Southern Va.: "I am not prepared to make a statement at this time."

BISHOP McKINSTRY, Delaware: "I think this is a time for serious prayer for guidance, and not one for sounding off and making speeches."

BISHOP PHILLIPS (Retired), Southwestern Va.: "I was not too surprised at the decision, in that the principle of non-segregation was recognized, but time is given for discussion of adjustment and conditioning in implementing the decision. With some areas it will not be too difficult, but in others adjustments will present problems. To change long-established customs and habits will require patience and calmness by leaders of both races, but I believe wise and proper arrangements can and will be made."

Frederick J. Warnecke was installed as the fifth Bishop of the Diocese of Bethlehem at a service in Trinity Church, Easton, Pa. In his address to the diocese's convention, following his installation, Bishop Warnecke, after paying tribute to Bishop Sterrett who led the diocese for 30 years, brought world problems into the scene:

"We who are of God cannot in any way countenance the materialistic atheism called communism. But, we will not be placed in a negative, defensive role. Nor will we be driven into a false moral position in which we accept the use of wrong means to achieve an end. We will not approve the use of methods that are contrary not only to Christian ethics but to our American concepts of justice and fairness," declared Bishop Warnecke.

Toward the latter part of the month of May, the Colorado convention voted on a bishop coadjutor. Elected was the Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession in New York City, who had this to say upon being informed of his selection: "I do not intend to arrive at a decision of acceptance until I have had a chance to visit Denver and look the situation over. I am not at all familiar with that area, but I've known Bishop (the Rt. Rev. Harold L.) Bowen for some years."

Dr. Minnis, a graduate of Nashotah House and a native of Terre Haute, Ind., was ordained to the priesthood in 1929. He received a doctorate in 1947. A former fellow at the College of Preachers in Washington, D. C., he had served on the staff of the City Mission in Chicago, and later was rector of Christ Church, Joliet, Ill. (1932-1943), member of the Diocesan Council, dean of the So. Deanery and on the Youth Commission before going to the Chapel of the Intercession in New York in 1943.

Roanoke Consecration

The news spotlight fell last month on the office of bishop as the second of two brothers elected to the episcopate was consecrated, one of two needed suffragans in the Diocese of Michigan was elected, a cathedral dean was named to succeed the retiring Bishop of Georgia and a suffragan was elected coadjutor in Virginia.

Nineteen bishops, the largest number ever at a consecration, participated in the "laying on of hands," elevating the Rev. William Henry Marmion to the episcopate. The ancient ceremony took place before 700 clergy and lay leaders in St. John's Church, Roanoke, See city of the

Diocese of Southwestern Virginia, of which Bishop Marmion is now diocesan.

Presiding Bishop Henry Knox Sherrill, who presided at the consecration of William's older brother, the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, was consecrator. The Rt. Rev. Henry D. Phillips, retired Bishop of Southwestern Virginia, and the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware, under whom the new bishop served as rector of St. Andrew's, Wilmington, were co-consecrators. His brother, Charles, and the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, were presenters.



Mr. Crowley: First of Two

The Rt. Rev. Clinton S. Quin, Bishop of Texas, and long-time friend and advisor of the Marmion brothers, who are Houston natives, preached the consecration sermon for the 46-year-old bishop, adopting a role he had played earlier at the consecration of Charles.

In the overflowing congregation were delegations from St. Andrew's and from a church the bishop had previously served—St. Mary's-on-the-Highlands, Birmingham, Ala. St. Andrew's parishioners also gave the new bishop his pectoral cross and bishop's ring. The latter contains, besides the seal of the Diocese of Southwestern Virginia, a St. Andrew's Cross. At a Delaware convention banquet, he was given a four-door Buick sedan by the people of the diocese.

Meeting in St. John's Church, Detroit, May 12, a special convention of the Diocese of Michigan elected the Rev. Archie H. Crowley, of Grosse

Ile, suffragan bishop on the fourth ballot, with 72 of 126 clergy votes and 142 of 247 lay votes.

The 47-year-old rector of St. James' Church was named as the first of two suffragans which the diocese decided to elect at its last annual convocation. The decision followed a request for additional episcopal assistance made by Bishop Richard S. M. Emrich after Suffragan Bishop Russell S. Hubbard had been named Missionary Bishop of Spokane.

The second suffragan will be elected at the next regular annual convocation.

Mr. Crowley came to St. James' in 1949 from Grace Church, Lawrence, Mass. He was, for a time, curate at St. Paul's Cathedral, Boston. During his tenure in Michigan, he has served in the Department of Christian Education, on the Standing Committee and on the Board of Examining Chaplains. He has accepted election, pending necessary consents.

The Very Rev. Albert R. Stuart, 46-year-old dean of Christ Church Cathedral, New Orleans, has accepted election as Bishop of Georgia to succeed the ailing and soon-to-retire Bishop Middleton S. Barnwell.

Declaring that the Georgia call was "so definite that I didn't dare turn it down," the dean, who earlier rejected a call to be Suffragan Bishop of Dallas, has accepted pending necessary consents.

A native of Washington, although reared in Eastover, S. C., the dean is a graduate of Virginia Seminary and a former Navy chaplain. At the cathedral since 1947, he is chairman of the Board of Examining Chaplains in Louisiana and president of the Standing Committee of the diocese.

Suffragan to Coadjutor

"I don't believe I have ever been more humbled nor more overwhelmed in my life than by the faith and trust you have now put in me. All I can really tell you is that the Diocese of Virginia had my complete devotion, and I pledge it to you now for the rest of my life."

With these words the Rt. Rev. Robert F. Gibson, Jr., Suffragan Bishop of Virginia, acknowledged his election as bishop coadjutor at the diocese's annual convention, May 18-20, at St. Mary's Church, Arlington.

He received 106 out of 109 clerical votes and 135 out of 137 lay votes. Three priests in the diocese received one write-in vote each.

Delegates also learned that there were 2,000 confirmations in 1953, more than 7 per cent over the pre-

vious year and highest in the diocese's history.

The 47-year-old clergyman, son of the Rev. Robert F. Gibson, comes from a long line of ministers and it was expected from his earliest years that he would enter the priesthood. But, partly because of this foregone conclusion, he conscientiously avoided a decision for many years—a move that resulted in the acquisition of vital business and public relations experience that today stands him in good stead.

This varied background—since his college days at Trinity, Hartford, Conn.—has included a stint at teaching mathematics and history at Brent School, Baguio, P. I.; a job as publicity agent with General Motors in Java, more teaching in Baltimore and Southampton, L. I., (where he met his wife, the former Alison Morice—they have four children); farming on the Eastern Shore of Maryland, and working as assistant manager in charge of personnel and public relations for the Canada Dry Company. It was this job which he surrendered to enter Virginia Seminary, from which he was graduated in 1940. He was ordained to the diaconate that June and the priesthood the following December.

But entry into the ministry did not limit the scope of the present coadjutor's activities. He stayed at VTS for six years as assistant professor of Church history while taking charge of northern Virginia parishes. For a year he was liaison officer to the Church in Mexico, and from 1947-49 was dean of the divinity school at Sewanee.

It was from this post that he was elected suffragan bishop and consecrated, Sept. 8, 1949.

CONVENTIONS

New York and Long Island Disagree on Houston Site

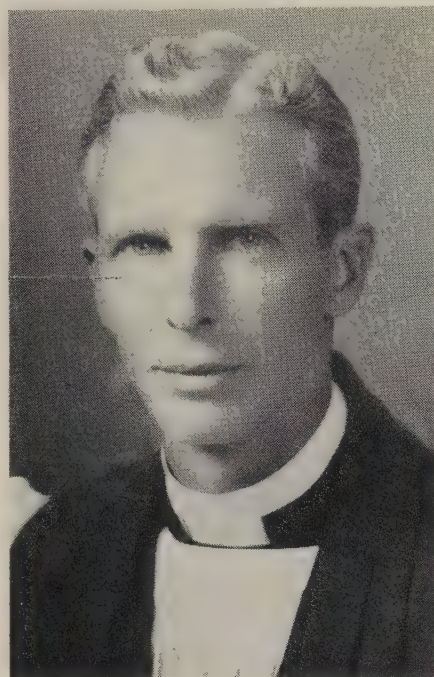
New York expressed dissatisfaction concerning the segregation problem facing the General Convention next year in Houston. Delegates admitted New York had not yet become "the Christian community we seek and to which the Church is committed" and asked for a committee to study the areas in the diocese where this goal has not been realized.

But accepting its own failings didn't keep New York from hitting hard at Texas. The 1,200 delegates meeting at the Synod House, May 11, unanimously resolved that "unless the Committee on General Conven-

tion is immediately successful in making provision for a non-segregated convention, as the Church generally understands the meaning of that term," the Presiding Bishop should be urged to change the 1955 meeting place from Houston to some other city.

They acknowledged the difficulties encountered by Bishop Quin of Texas, but said bluntly that he had not yet made good on assurances of non-segregation.

The resolution questioned "whether continued efforts at this late time will be able to achieve a situation in



Bishop Gibson: Stepping Up

which the next General Convention can be an expression of genuine Christian community and a convincing witness to the faith of our entire Communion."

An introduction to the resolution reported that, as late as April 1, discussion between officials of the diocesan Department of Christian Social Relations and Bishop John E. Hines, Texas coadjutor, had developed the following facts:

1. No "white" hotel in Houston will accept Negro guests.
2. No Negroes will be served meals in "white" hotels or restaurants.
3. Provision will be made for non-segregated housing for a limited number of official delegates (including all Negro delegates and some white delegates); but non-segregated housing cannot be supplied for visitors, and probably not for all the white delegates desiring it.
4. Meals will be served on a non-segregated basis in parish houses and in the convention building.

5. A motor corps will serve delegates and visitors on a non-segregated basis.

The New York resolution made clear that the diocese wants no part of these conditions. It voiced the fear that "the impression may well be given that the Episcopal Church condones the sin of segregation rather than witnesses against it."

The argument: "It is difficult to conceive that the influence of the laymen and clergy of the Diocese of Texas cannot, by legitimate social pressure and by Christian persuasion, lead a sufficient number of hotels and restaurants to accommodate a General Convention of our Church in accordance with the Christian teachings of the Fatherhood of God and the brotherhood of Man."

A substitute resolution calling for acceptance of the Houston invitation on condition that the Church of Texas demonstrate "in every way its rejection of the principle and practice of segregation" and that at the convention the Church take its stand "forthrightly and clearly" against that principle and practice, was crushed after Justice Hubert T. Delany, Negro lay delegate and member of New York's Diocesan Council, disagreed.

"We are not willing to wait forever to have Christianity practiced as it should be," Judge Delany declared. "Going to Texas to a segregated community is against everything a Christian doctrine stands for . . ."

All Male Convention to Continue

On women's place in the diocese, the New York convention was less fearless, voters requesting a written ballot for expressing their opinion.

Surprisingly, the men reversed last year's narrow affirmative vote, failing to come through with the required straight favorable majority for admitting women as delegates to the convention and as members of church vestries.

Only four lay votes defeated the women's bid to be delegates. But a clear-cut victory for the fair sex was won in the matter of allowing distaff members on the advisory boards of missions.

Bishop Horace W. B. Donegan, diocesan, remarked: "At least they are gradually moving forward."

Commenting on the Church and social issues, the bishop said: "The Church is on the move in the realm of its witness to the world on the serious issues of our day . . ."

"Never has there been such a wholesome ferment within the Church seeking to end for good segre-

gation or exclusion on the grounds of race or color."

Delegates also heard an address by Dr. Francis B. Sayre, personal representative of Presiding Bishop Sherrill in Japan last year.

They adopted a 1955 diocesan council budget of \$377,915; learned that 3,674 communicants were added to the Church in 1953, including 202 former Roman Catholics, and passed four more resolutions offered by the Department of Christian Social Relations which:

► cited the "trend to hysteria" and the "disregard of American concepts of justice and fair play" caused by Congressional investigations.

► endorsed the President's recommendation for the construction of 35,000 housing units per year for a period of four years.

► commended Bishop Donegan's statement on "the necessity of achieving a Christian fellowship transcending all differences of race, culture and class" and asked for a committee "to study the areas in this diocese in which we have not yet achieved these goals, and report its findings and recommendations to the annual diocesan convention in 1955."

Long Island:

... defeated attempts to change the site of General Convention and, with few opposing votes, passed a resolution endorsing the action of General Convention in accepting the Houston invitation, "as providing a signal opportunity to the Church to demonstrate its oneness in Christ in the face of the divisions that are in the world."

This resolution, offered by Fr. Ebenezer H. Hamilton, a Negro of Church of the Resurrection, East Elmhurst, was a substitute for one offered by Dr. Phillip Brooks, Negro lay delegate of Holy Trinity, Brooklyn, which asked Long Island to "register its concern and request the Presiding Bishop to take such action as will guarantee a site for General Convention in accord with the explicit intent of the last General Convention."

Negroes, both clergy and laymen, argued both sides of the question but Fr. Hamilton's appeal for support of his substitute received the biggest ovation and settled the outcome.

He said: "The Church should manifest the Spirit of God by going to places that are difficult in order to bring the love of Jesus Christ there and everywhere in the world."

Dr. Brooks offered another resolution voicing the convention's "gratification" at the Supreme Court de-



Guest speaker Sayre

cision on school segregation.

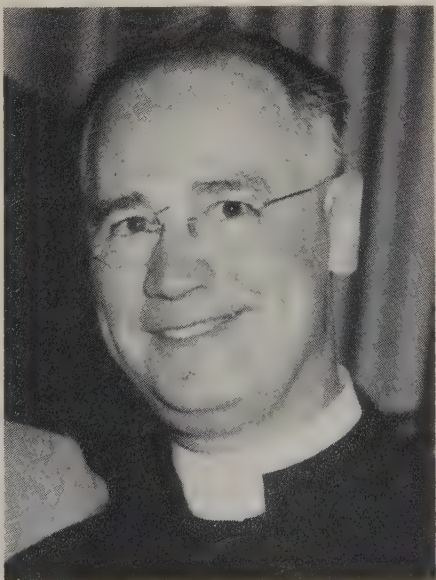
Meanwhile, Bishop James P. DeWolfe, diocesan, appointed three new diocesan commissions on parochial schools, labor and management and college work.

The labor and management commission will be concerned with waterfront conditions and includes in its membership John Cashmore, Borough President of Brooklyn, and James A. Lundy, Borough President of Queens and recently-confirmed member of Zion Church, Douglaston, as well as Archdeacon A. Edward Saunders, Brooklyn waterfront chaplain.

Delegates met May 18, at Cathedral of the Incarnation, Garden City.

Newark:

... also expressed concern over the segregation issue at the 1955 General Convention in Houston, but



Bishop Coadjutor Stark

unlike New York refused to go on record as requesting that the convention site be changed.

After much discussion delegates adopted, with opposition voiced, a resolution citing the "difficulty in the matter of providing non-segregated housing, even though there are no laws in the State of Texas relating to segregation in hotels and restaurants."

Like New York, Newark found it hard to believe that by "legitimate social pressure and by Christian persuasion" Texas clergy and laity couldn't "lead a sufficient number of hotels and restaurants to accommodate a General Convention" and expressed too the fear that it may be thought that the Church "condones the sin of segregation rather than witnesses against it."

Bishop Clinton S. Quin of Texas, with the support of the clergy and laity, was called upon to continue efforts to provide "Christian hospitality for all..."

An amendment asking the convention to "record its conviction" that Houston would not be a satisfactory site unless "non-segregation be promised," was defeated.

Meanwhile, the 435 delegates meeting in Trinity Cathedral, Newark, May 11, approved and reaffirmed opposition to gambling and adopted a budget of \$301,792.

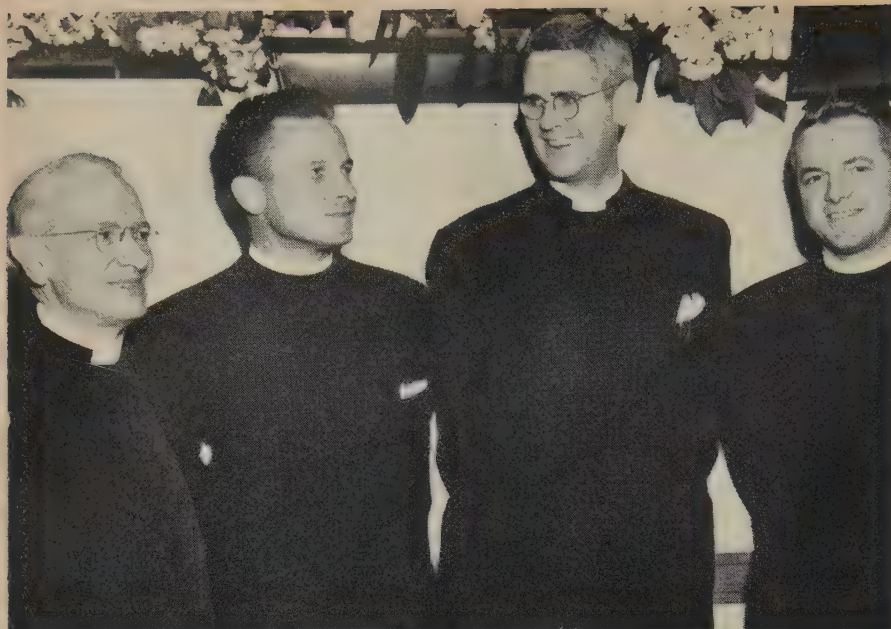
Bishop Benjamin Washburn, diocesan, told delegates and visitors that "we must be, and we are, forever and unalterably opposed to Communism and its heresies." He warned that fear could "lead to paralysis of both thought and action" and advised listeners to be alert to discern "hidden motives of those whose profession in smooth words is a mask for dishonest and disloyal intention." He called, however, for suspension of judgment upon persons "whose guilt rests only on unsupported accusations of unknown informers."

Bishop Leland Stark, coadjutor, told the convention of the unanimous approval by the finance and advisory board of a "substantial Diocesan Capital Needs campaign" to be undertaken with general solicitation in early 1956, preceded by an advance gifts campaign next year.

Presiding Bishop Sherrill addressed the convention dinner.

Chicago:

... was told by its bishop, the Rt. Rev. Gerald Francis Burrill, that he may ask for the election of a second suffragan bishop in the near future instead of appointing a business manager, as was suggested. Along



Delaware's Bishop McKinstry, Host Dean Yerxa, Mr. Blanchard and Bishop Mosley

with this sign of progress, the bishop reported that communicant strength, Church School attendance and Church income had all increased in the last year.

Commenting on the tremendous increase in the Negro population in Chicago during the past 10 years, he said the Church must be prepared to extend its work among them. He added: "Needless to say, in this diocese there will be no segregated parishes."

Meanwhile, Bishop Burrill rapped the Church of Rome for claims he termed are "another stumbling block" to reuniting Christian churches.

The several ecumenical gatherings to be held this summer, the bishop said, show that the Church is aware of the "sin of disunity" and is trying to remedy the situation, but the "dogmatic proclamation" by the Bishop of Rome and "consequent inferences about her (the Virgin Mary) redemptive and intercessory functions" expressed publicly by Roman Catholic clergy weakens the effectiveness of these efforts.

Bishop Burrill said these claims by the Roman Church are "unsupported by Holy Scripture, the Creeds and the traditions of the General Councils and the Fathers, and consequently cannot be construed as matters of faith which must be believed by Christians." He continued:

"It is a tragic fact that the excesses of Rome's dogmatic declarations have driven other Christians away from honoring and revering the maiden whom the Scriptures call 'blessed among women'.

"It rests upon us, in this as in other matters of the Faith, as a communion both Catholic and reformed, to defend the place and honor of the Blessed Virgin Mary against both unfounded claims and neglectful irreverence . . ."

The more than 700 delegates meeting in St. James Church, Chicago, May 3-4, voted to pay the diocese's full quota to National Council in 1955, the first time since depression days; admitted a new parish and new mission, and held elections.

Massachusetts:

. . . heard Presiding Bishop Sherrill warn that there will be "strong criticism" concerning the upcoming World Council of Churches' meeting in Evanston, Ill.

Bishop Sherrill told delegates:

"There are already people concerned that there will be speeches not of rock-ribbed conservatism. Some of the delegates are coming from a background of socialistic government, some from behind the Iron Curtain and nobody knows what they are going to say.

"But this is one of the great contributions that the Council of Churches can make; to bring these people of divergent backgrounds together. I don't care what they say. We're certainly strong enough to listen to a few speeches.

"We need a broad and sympathetic understanding of these other backgrounds. . . . I am happy and glad to walk with anyone going my way. But for doing so, we may expect to be attacked as pro-Communist and anti-American. Look hard at the attack-

ers of the World and National Councils of Churches and see who they really are."

At another convention session, Dr. Francis B. Sayre, Sr., Bishop Sherrill's personal ambassador in Japan last year, told delegates that world peace can only be attained if the policy of nationalism is replaced by international community of effort; government by dictatorship supplanted by democracy, and if belief in materialism is supplanted by faith in God.

Bishop Heron Retiring

"The Soviet Union is like a great reservoir piping out streams of contaminating Communism throughout Asia. But Japan, with her great industrial potentialities, her strategic geographic position in Asia and her hard-working people may well hold the key to Asia's destiny during the coming century. . . ."

Meanwhile, the more than 700 delegates meeting at St. Paul's Cathedral, Boston, heard their bishop, the Rt. Rev. Norman B. Nash, announce that Bishop Raymond A. Heron, suffragan, is retiring and request the election of a bishop coadjutor instead of a suffragan. A special election convention will be held June 29.

Delegates passed a resolution that "sharply criticized" methods of congressional investigating committees and urged adoption of "remedial measures" to protect individuals appearing before the committees. This action upheld that of the General Board of the National Council of Churches.

Delaware:

. . . learned it had been given a Youth Conference Center and Camp, near Rehoboth Beach and considered one of the finest camp properties in the East; also received \$15,000 for maintenance purposes. Both were anonymous gifts.

Delegates meeting at St. John's Cathedral, Wilmington, May 11-12, approved a record budget of \$204,250, an increase of \$67,115, and heard that a record 661 candidates were confirmed last year.

Bishop Arthur R. McKinstry told delegates he wished they could be as happy about national and world conditions as they are about the diocese, stating that the last convention year was one of the most active and profitable Delaware has known.

Then, turning to a topic of nationwide interest, he said:

By Law or Fear

" . . . I know full well that many of you are disturbed because of a now-famous dispute between a certain

senator and the Army of the United States. This dispute has myriads of side issues. However, it would seem to me that there is one clear-cut issue . . . Shall the affairs of this nation be governed by reason and law—or by compulsion and fear?"

Political power, he continued, must ever be a vital, spiritual quality within a man's mind, heart and will; that it is by honest, unselfish service that a man becomes a really bigger and more potent personality.

Meanwhile the Rev. Roger Blanchard, executive secretary of the National Council's Division of College Work, told the convention banquet that the most important missionary field today is the college campus.

He criticized those who believe that the work of the clergy on the campus is solely to hold services every Sunday for the faithful few who are able to get up early enough on Sunday morning after a rough Saturday night and to lead some "saccharine social" program on the campus.

Pennsylvania:

. . . went on record in protest against several publications of the National Council of Churches—namely, "Our Protestant Heritage" and "What Protestants Believe." Reason: They were in conflict with Anglican doctrine as set forth in the Book of Common Prayer.

The resolution, the result of study by a committee named last year, stated that NCC had violated its own purposes by trying to express a "common creed" and that these publications "undermined and weakened the program of religious education . . . of the Church." The protest was directed to the Episcopal National Council for "appropriate action."

Meanwhile, clergy and laymen meeting at Holy Trinity Church in Philadelphia, voted not to admit women delegates, a reversal of last year's favorable vote. Because this move involved a change in canon law, it had to be voted on twice.

Delegates also voted to petition the 1955 General Convention to abrogate or postpone pending compulsory retirement age of clergy (72) in view of the shortage of priests, adopted a missionary budget for 1955 of \$496,266 (an increase of \$16,590), held elections and heard an address by Bishop Oliver J. Hart, diocesan, who recently returned from the Near East.

Georgia:

. . . heard its bishop's annual address delivered by the Rev. William

C. Baxter, rector of St. Alban's, Augusta, and president of the Standing Committee.

The bishop, the Rt. Rev. Middleton S. Barnwell, was recovering from an appendectomy performed two days earlier by a surgeon upon whom the stricken diocesan was scheduled to "lay hands" in Holy Confirmation. A member of the candidate's class at Augusta's Church of the Good Shepherd was the anesthetist and two other parishioners were attending physicians.

Delegates, meeting May 11, at St. Paul's Church, Savannah, issued a call to Dean Albert R. Stuart of New Orleans (See NATION) to succeed the bishop, who plans to retire in September; adopted a \$76,504 budget; admitted three new parishes and two missions, and held elections.

LAYMEN

Oregon Carpenter's Skill Paves Way to Church Work

"I'm a cabinet man. I can't make pews."

These were the words of George DeGraff when the Ven. Perry Smith asked him to make pews for the new St. Thomas' mission in Dallas, Ore., in 1948. They were words he had to eat, because he did make the pews and thereby started himself on a new career—a career whereby both he and his furniture are active Churchgoers.



Designer DeGraff

It all started six years ago when DeGraff's wife, Barbara, became interested in the church and was pre-

sented for Confirmation by Archdeacon Smith. The enlistment of the DeGraff Cabinet Works and the designer, himself, in the Church's service soon followed. He was presented for Confirmation and has since served on the Bishop's Committee and been Senior Warden of the mission under two vicars.

Since that day in 1948 some 42 Oregon churches, both Protestant and Roman Catholic, have ordered DeGraff designed furniture. Pews, pulpits, lecterns, Communion and credence tables, altars, Baptismal fonts and chancel rails have come from the small building which has had to be expanded to three times its original size.

New Techniques

Four methods aimed at overcoming past obstacles have been advanced for "putting over" a successful 1954 Laymen's Training Program.

As presented by the Rev. Howard V. Harper, director of the Presiding Bishop's Committee on Laymen's Work, they are: (1) the encouragement of audience participation during discussions of Christian giving, so that the outlining of money matters is not left solely to Committee officials; (2) a lecture on popular misunderstandings of National Council policies and programs; (3) instruction in presentation techniques, and (4) clearer guidance and audience discussion in how to present Laymen's Training material in parishes.

The new techniques were aired at the first of seven planned provincial meetings during May, namely, the meeting of the First and Second Provinces, May 1-2, at Seabury House.

Church Trio

Cover Story

Three veteran basses observed their 40th anniversary of singing together at the Church of the Good Shepherd, Raleigh, N. C., May 13. As pictured on the cover, they are (l. to r.) Percy Lees, 71; Neil Hester, 56, and Godfrey Cheshire, 61.

Lees began singing in the choir in 1903 for a total of 51 years. Cheshire, son of the late Rt. Rev. Joseph B. Cheshire, Bishop of North Carolina from 1893-1932, has been with the choir for 50 years, beginning as a crucifer in 1904. Hester, youngest member of the trio, joined the bass section in 1914, being confirmed on Easter Sunday of that year, the day the first services were held in the present building.

DIOCESAN

President, First Lady Visitors at St. Paul's

President Eisenhower and his First Lady flew to Richmond, Va., May 11, to be guests of honor at the 165th anniversary commemorative service of the Richmond Light Infantry Blues in historic St. Paul's Church.

Also present were Gov. and Mrs. Thomas B. Stanley, U. S. Sen. A. Willis Robertson, Congressman J. Vaughan Gary, Maj. Gen. S. Gardner Waller, Adjutant General of Virginia; the Blues, and their commanding officer, Major William H. Emory, Jr.

The regular communicants drew lots for the high-premium seats in the capacity-filled church. Remembering the occasion—Mother's Day—and his distinguished guests, the Rev. Robert R. Brown, rector, urged that as a child turns to its mother, so the nation should turn to God in its quest for a "Faith for Today."

The President's entry and departure from St. Paul's were photographed by Cinerama. The vestry and clergy—Dr. Brown and the Rev. W. Holt Souder, associate—lunched with the presidential party at the Virginia House.

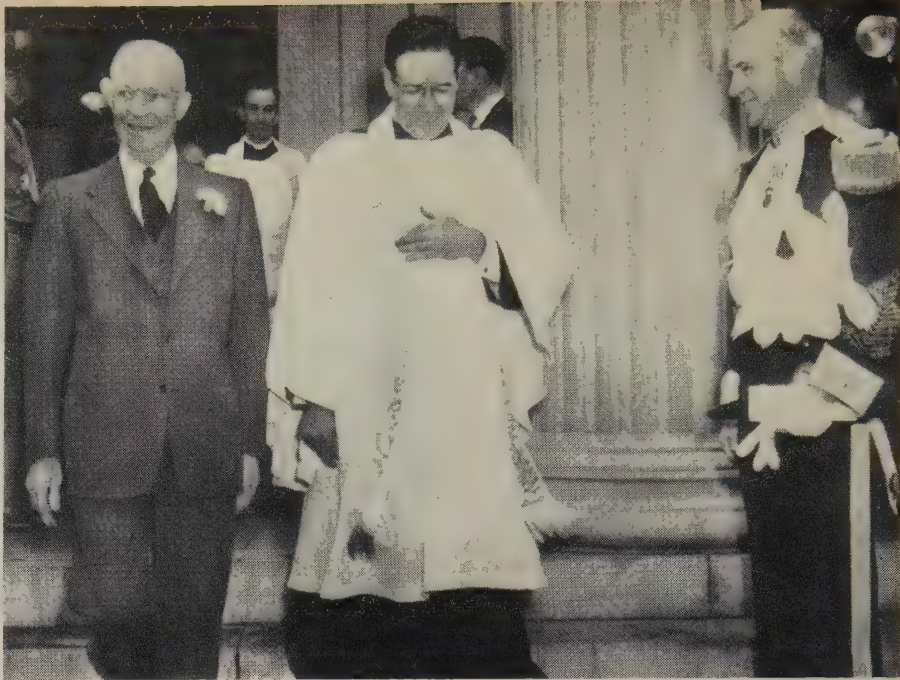
Growing Pains

While annual convocations and special conventions were adopting "Builders for Christ" quotas with an eye to the physical expansion of Church facilities at home and abroad, individual parishes in far flung parts of the country were moving forward with building projects of their own.

At Christ Church Cathedral in the Diocese of Eau Claire, Bishop William W. Horstick manned an air hammer at ground-breaking ceremonies for the Bishop Wilson Memorial Center.

The full day of activities included a service of Confirmation and choral Eucharist with 19 candidates presented by the Very Rev. Gordon E. Brant, cathedral dean, and a smorgasbord luncheon following the service.

The Center, a memorial to the late Rt. Rev. Frank E. Wilson, who served the diocese as its first bishop from 1929-44, is scheduled for occupancy by September. It will provide a large basement with ample floor space for the activities of the young people of the community and much-needed facilities for the growing Sunday School. Classrooms will oc-



Wide World Photo

Major Emory (r.) watches as President and rector leave church.

cupy the first and second floors, with parish and diocesan offices also on the first floor.

In the Diocese of Los Angeles, the vestry of St. Mark's, Altadena, launched plans for the development of a six-and-one-half-acre church site on Foothill Boulevard with a unique service for past vestries.

All officials who had served the church for three years or more were presented with copies of the RSV Bible by the rector, the Rev. Edward E. Hailwood. They included L. C. Allen, F. W. Ludlum, E. J. Pohlman, Adolph Scheicher, Henry H. Hart, past senior wardens; Frank Larkin, Robert Marsh, Alfred Foxcroft, past junior wardens; H. Dixon Trueblood and T. Denton Hammond, past parish clerks, and F. W. Furstenburger, Jr., B. R. Whitaker, L. S. Blodgett, William Reed, Everett Dewhurst and Claude B. Moss, past vestrymen.

The vestry is planning a cathedral-type building to be erected on the newly-acquired site next to the rectory. The services of H. P. Frohman, architect, of Washington, who designed the National Cathedral, have been acquired in an advisory capacity.

Suffragan Bishop William S. Thomas, Jr., of Pittsburgh, former rector of All Saints', Aliquippa, returned June 6, to help the parish celebrate a joyful occasion—the completion of 3,500 hours of volunteer labor and the expenditure of \$3,500 in the remodeling of the church's parish house.

The job took a year to complete

and included the enlisting of such skills as carpentry, plumbing, electric wiring, painting and block laying. The work was supervised by William Collins, a member of the parish's executive committee. New facilities include additional Sunday School space and a children's altar—complete with candlesticks and dosal curtain, given by two members of the parish. The kitchen has been enlarged by the addition of a kitchenette for group meetings.

The Rev. Walter C. Righter is priest-in-charge.

Centennial Advance Fund

Moving forward on a theme of "Yesterday's Devotions — Today's Gratitude — Tomorrow's Triumph," the Diocese of California, at a special convention, unanimously adopted a Centennial Advance Fund goal of \$630,000, earmarked for diocesan missionary expansion and the "Builders for Christ" campaign.

Delegates from 92 organized missions and parishes heard a "Builders for Christ" transcription, made by Presiding Bishop Henry Knox Sherrill, and addresses by Bishop Karl Morgan Block, diocesan; the Rt. Rev. Arthur B. Kinsolving, Bishop of Arizona; Dean Sherman E. Johnson of the Church Divinity School of the Pacific, and laymen Marshall P. Madison of the home diocese and Chester A. Rude of Los Angeles, chairman of that diocese's successful \$1,130,000 campaign.

Meetings were held in Grace Cathedral, San Francisco.

WOMEN

School Offers Opportunity For Learning and Living

An unusual school with an unusual name—St. Mary's-in-the-Field—situated in the country some 30 miles from New York City, is celebrating its 100th Anniversary this year. The occasion was formally marked June 10, when a garden party was held at the school in Valhalla, N. Y.

Operated by six Sisters of the Community of St. Mary and eight other women teachers, St. Mary's-in-the-Field is a school of opportunity for girls with problems, either of their own making or derived from the circumstances of their home life.

Here about 55 teen-age girls are trained mentally, physically and spiritually for becoming good Christians, good citizens, good homemakers and mothers. They come to the school through the courts, through private and social agencies and private families.

It was in 1854 that Mrs. William Richmond, wife of an Episcopal minister, began the work after visits to Welfare Island in New York's East River, where she saw many young women confined for their misdoings, yet receiving no guidance that would bring them back to society as members in good standing.

Mrs. Richmond's "House of Mercy" was the first rescue work of its kind in the Episcopal Church and one of the first in the country.

Nine years after its founding, it was taken over by a group of women who in turn founded the Sisterhood of St. Mary, the first American Sisterhood in the Anglican Communion.

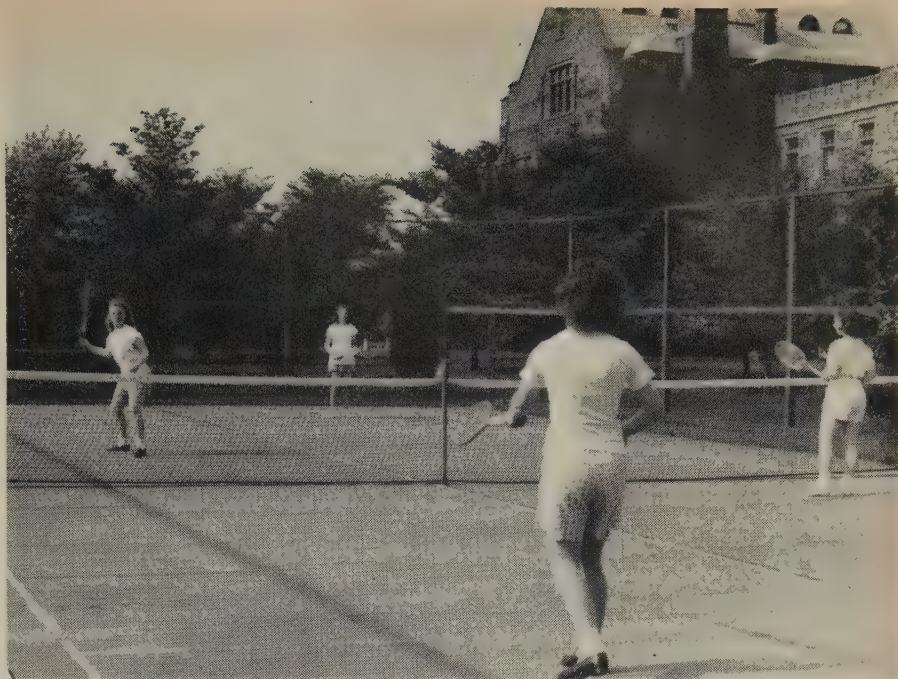
As the needs of each period brought changing ideals, it became clear that it would be better to take younger girls and make the work more preventive than curative.

A Change in Emphasis

More outdoor life and play was provided when the property at Valhalla was bought. For a time it was used only for vacation periods, the girls in turn working the farm and enjoying a healthy life in the fresh country air. By 1924, however, the present building was built and the work changed from industrial to academic.

As these changes transformed the institution from a reformatory into a school of opportunity, St. Mary's-in-the-Field was the new name adopted to remove the "institution" stigma.

Now, the Sisters and their co-teachers, directed by Sister Superior



In His Service: Girls 'court' relaxation at St. Mary's

Juliana, teach girls from the eighth grade through the 11th and sometimes tutor them through the 12th. Besides academic class work, the girls learn sports, arts and crafts, music, dramatics, dancing and the domestic sciences. The school has been well known for its weaving.

Of great value is the work being done by the full-time chaplain, Fr. Henry Mason Palmer, who holds services for the girls every morning and twice on Sunday. Though the school is open to all non-Roman Christians, many of the girls become Episcopalians.

The school is not financially supported by the diocese, depending for its income on the Community of St. Mary, gifts from friends and tuition. However, various branches of the Woman's Auxiliary in the diocese constantly provide clothing and other articles, as well as interest and prayers.

Sufficient funds for operation are a great concern. The building itself is old enough to be a continual drain because of need for repairs. Cost of food and clothing, salaries, and the need for increase of competent faculty members make receipt of scholarships and other gifts essential.

Included in the school's immediate needs are two more classrooms, which would allow for a chemistry laboratory and help provide 12th grade teaching to all who need it.

Another need: An elevator—the house is built high and has steep stairs—to enable better use of the upper floor.

Family Project

What started to be one woman's gift became her whole family's contribution to the Nursery and Primary Departments of Grace Church (N. Y. C.) Sunday School.

Mrs. Esther Kee Temple, a professional painter and portrait artist from Greenwich Village, had volunteered to paint three simple symbols on a screen for the children's altar. But the screen grew into a series of paintings representing the Trinity.

Mrs. Temple, her husband and her daughter worked long hours painting and constructing the screen, with Mr. Temple fitting the canvas over masonry in such a way that the screen would not be damaged by handling or being touched by young children.

The altar screen was accepted and dedicated by the rector, the Rev. Louis W. Pitt, as the family's Easter offering of time and talent.

For "Rediscovery"

Mrs. Charles Taft of Cincinnati, Ohio, will teach a two-hour workshop course on "Rediscovery of Spiritual Family Life" for Episcopal women of Minnesota at their annual Northfield Conference at Carleton College, June 20-26.

Mrs. Taft's course will have a new emphasis in Church leaders' training: "... the need for rededication and strengthening of Christian teaching and practice in the home" in view of Communism's attack from all sides and the increase of juvenile delinquency in the world today.

CLERGY

Priest of Many Talents Aiding Alcoholism Fight

The Church is well into its second year of efforts on a national scale to understand and help solve the problem of alcoholism with a growing number of diocesan commissions—independent and Church-connected—joining in the crusade to end what is called the fourth most important health problem in the country.

But in addition to these groups, individuals are adding their own efforts to the fight. One of them is the Rev. John C. van Dyk, whose recent visit to Waynesboro, Va., was sponsored jointly by the local Alcoholics Anonymous and St. John's Church.

While there he spoke at an open meeting of A.A., several civic clubs, women's organizations, school groups and to the men of St. John's on the topic, "Science and Theology." In addition, he was the guest of the "Morning Devotions" program of radio station WAYB. When he wasn't keeping speaking engagements, he devoted time to individual counseling.

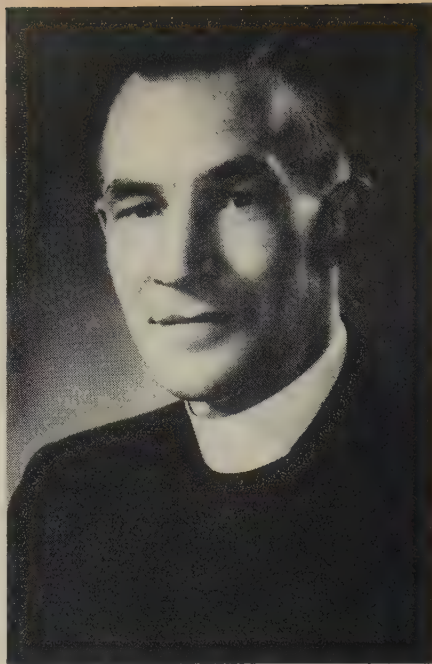
Dr. van Dyk has an imposing list of professions. He's a chemical engineer, chemist, economist, industrialist, lecturer and counsellor as well as a priest. He's president and manager of the Chemical Research Associates, Inc., of Bernardsville, N. J., and at the same time vicar of St. Paul's Church, Morris Plains.

And he knows the problem of alcoholism because he used to be an alcoholic himself.

Dr. van Dyk was born in Holland in 1909, and attended Technical University, Delft, The Netherlands, majoring in chemistry, chemical engineering and economics. In Holland he was president of the Rotterdam Chemical Products Works at Gouda, and later vice-president and director of John de Kuyper & Sons, Inc. During the war, he served as advisor of the Board of the Netherlands, Indies, Surinam and Curacao.

He became an alcoholic and through this experience became converted, going on to study for the ministry at General Theological Seminary, N. Y. In 1950 he was ordained to the priesthood.

Evenings and Sundays are devoted to his parish work and the rest of the week to industrial and chemical work. In between, he manages to spend some time with his wife and three young children, as well as handling an exhaustive schedule of



Dr. van Dyk: Scientist and Priest

speaking engagements before Church, business and young people's groups.

He Built Three

A parish priest often has the chance to supervise the building of one new church, but seldom has the opportunity to build three.

But the Rev. Thomas J. Shannon, of Pine Orchard, Conn., has done just that. During more than 50 years in the ministry, he has built St. Philip's, Winnipeg, Manitoba; St. Stephen's, Rochester, N. Y., and Immanuel, Ansonia, Conn.

Although retired, Fr. Shannon still assists rectors in various Connecticut parishes and celebrates the 52nd anniversary of his ordination, June 13.

Born in Ireland, he graduated from Wycliff College, University of Toronto, and also studied at the University of Rochester, New York University and General Theological Seminary.

Another Geneva Meeting

The Rev. Gerald B. O'Grady, Jr., Chaplain of Trinity College, Hartford, represented the Episcopal Church at an international Conference of Student Chaplains at the Chateau de Bossey, near Geneva, Switzerland, May 24-31.

Under the sponsorship of the Ecumenical Institute of the World Council of Churches and by the World Student Christian Federation, the conference discussed such problems as pastoral care of a student congregation, communication between students and chaplains and relation-

ship with the WSCF.

Chaplain O'Grady has devoted his career to work with college age youth. He is a member of the executive committee of the National Association of College and University Chaplains and has served as chairman of the Commission on College Work of the Province of New England and of the Diocese of Connecticut.

Gifts Received

The 10th anniversary luncheon in his honor wasn't a surprise to Col. James Howard Jacobson, but the gifts he received were.

Col. Jacobson, also "the Reverend," is superintendent and rector of Northwestern Military and Naval Academy in Lake Geneva, Wis.

After a review by the Cadet Battalion, more than 300 guests attended the luncheon during which the following gifts were presented: from Cadet Major Raymond Dudek, Battalion Commander, on behalf of the corps, an engraved wrist watch, and from Leslie O. Bruckschen, president of the Alumni Association and a trustee, honorary membership in the association and a school ring.

Closing remarks were made by Turner R. Russell, chairman of the Anniversary Committee, who then drew aside drapes that had concealed a model ocean liner. When Col. Jacobson opened the small leather case attached to the model he found a note expressing the wish of his many friends and patrons of the school that he accept three round-trip steamship tickets to Italy for Mrs. Jacobson, his daughter, Christine, and himself.

Main speaker at the luncheon was Dr. Clark Kuebler, president of Ripon College, Ripon, Wis., a former trustee of the academy as well as a personal friend of Col. Jacobson.

► The Rev. Randolph Ray received a festival cope of gold brocade, an anonymous gift, for his 31st anniversary as rector of Church of the Transfiguration, N. Y., the famed "Little Church Around the Corner."

Report on Liberia

Bishop John B. Bentley, director of National Council's Overseas Department, confirmed 125 natives during his recent trip to Liberia.

The school system and medical program supported by Episcopal missionaries there, he reports, "are models of their kind." And Cuttington College and Divinity School, in the interior, has one of the highest ratings in the country.

EDUCATION

Seminary of the Southwest Starts Expansion Program

With Mrs. Ernest Villavaso turning the first spadeful of earth (see cut) in Austin, Texas, the Episcopal Theological Seminary of the Southwest launched a \$1,250,000 building program.

The digging assignment fell to the lot of Mrs. Villavaso as one of four donors of land on which the buildings are to be erected. Others are her husband, Dr. Ernest Villavaso, Dr. Frederic Duncalf and the late Mrs. Duncalf. The site is a five-acre tract of land near the University of Texas and Austin Presbyterian Seminary.

Two dormitory units are to be constructed this Summer, with one of the buildings serving as temporary quarters for classrooms, library and offices next year. In the planning stage are a chapel, a library and classroom unit, an administration building and a refectory. The program is scheduled for completion in late 1955 or 1956.

The seminary opened in the Fall of 1951 with seven students and a part-time faculty of three. This coming September it will have a full-time faculty of seven, two part-time faculty members and an administration staff of three. The student body will number more than 50.

Shown with Mrs. Villavaso in the accompanying photo are (l. to r.), student Richard Bradshaw, Dean Gray M. Blandy, Lane Denson, president of the student body; Bishop Clinton S. Quin; William G. Farrington, chairman of the building committee, and Bishop Coadjutor John E. Hines.

New Headmaster

Addison B. Craig, associate headmaster and director of studies at Shattuck School, Faribault, Minn., has been named headmaster of 61-year-old Texas Military Academy at San Antonio.

His appointment, effective after T.M.I.'s June graduation, follows the departure of two school officials—Gen. J. R. Sheetz, acting superintendent, who is leaving to engage in other activities, and J. D. Miller, dean and principal for the past 31 years, who has accepted a position as assistant to the president of Westminster Schools, Atlanta, Ga..

Craig's appointment was announced by the Rt. Rev. Everett H. Jones, Bishop of West Texas and chairman



Expansion starts with spadework at Texas seminary

of the school's board of trustees.

Headmaster-elect Craig has served at the Minnesota school since his release from commissioned service in the Navy during World War II. He was formerly a teacher and administrator in Massachusetts public schools for 10 years.

The institute was established by the Episcopal diocese in 1893, as was the West Texas Military Academy. It was operated by Dr. William W. Bondurant from 1926 until it was returned to diocesan ownership, July 1, 1953.

Chapel Consecrated

In conjunction with the celebration of its 100th anniversary last month, Berkeley Divinity School in New Haven, Conn., consecrated a new chapel—or more correctly invited the Rt. Rev. Walter H. Gray, diocesan bishop, to do the job.

Constructed from a renovated and expanded coach house, the "upper room" of which has been used for students' devotions for a quarter of a century, the chapel is 72 x 24 feet in addition to a small porch and a sacristy. The work of architect Douglas Orr, it has stalls for 78 students and 10 faculty members, besides the dean and cathedral chairs for the antechapel. Plans call for the future extension of the sanctuary by an apse.

Berkeley's worship centers have had a varied history. When the school was chartered in Middletown on May 3, 1854—since celebrated as Founders' Day—by Bishop Williams, stu-

dents worshipped in a local parish church, Holy Trinity. Then an oratory was fitted up in the old Jarvis house, the original school. In 1859, Mrs. Mary W. A. Mutter gave a chapel to the school in memory of her husband, the late Dr. Thomas D. Mutter, a Middletown physician and churchgoer. The cornerstone was laid on May 30, 1860, and the chapel—called St. Luke's—was consecrated on March 16, 1861. It was used until the school was moved to New Haven in 1928, when the upper floor of the present building was pressed into devotional service.

Nashotah Appointee

The Rev. Harry Boone Porter, Jr., currently completing residence requirements while working for a Ph.D. degree at Worcester College, Oxford, has been appointed assistant professor of Ecclesiastical History at Nashotah House, succeeding the late Freeman Whitman.

A Phi Beta Kappa graduate of Yale and a magna cum laude graduate of the Church Divinity School of the Pacific, he was a tutor for two years at New York's General Theological Seminary.

A technical sergeant in the Army during World War II, serving in the Pacific, he is a priest of the Diocese of Kentucky and priest associate in the Order of the Holy Cross. He will take up his duties at Nashotah, Sept. 1.

A native of Louisville, the 31-year-old clergyman is married and the father of two children.

EDITORIALS

THE encyclical message of the Pope issued to Roman Catholic Christians last month, *Sacra Virginitas* (On Holy Virginity) is fortunately not of a kind that need cause a controversy between the Christians of different churches. The Bishop of Rome's pronouncements, of course, have no authority among non-Roman Christians, but they may often possess an interest and significance of their own, and occasionally they have the merit of compelling us to think about problems which we usually contrive to ignore.

Sacra Virginitas re-states, with considerable quotation from Holy Scripture and the early Fathers of the Church, the familiar Roman Catholic doctrine, defined at the Council of Trent, that the virgin or unmarried state is superior to the married state. It is carefully explained in the encyclical that this does not mean that the married state itself is in any way a low or unworthy mode of life. The one thing is very good, but the other thing is even better. Nor is holy virginity a matter of simply not being married. There are many different reasons for not being married, some of which have no particular ethical or spiritual significance and some of which may even be selfish and immoral. Holy virginity, as the Pope defines it, is a positive and purposive abstaining from marriage in order to perform some good and noble work which marriage would either prevent the celibate from performing at all or compel him to perform less efficiently. In other words, the motive behind this holy virginity is a positive desire to serve God, and to serve mankind for God's sake.

This is all very good as far as it goes, and if this reverence for holy virginity were merely a matter of peculiarly Roman Catholic doctrine there would be no reason why non-Roman Catholic Christians should take any particular notice of it. The most we could and perhaps should say would be that in our view, marriage and a nobly purposed virginity of this kind should both be equally respected and that neither state of life should be pronounced higher than the other.

A Plea for Balance

We must face the fact, however, that this profound respect for virginity is not a peculiarly Roman Catholic attitude. On the contrary, we find this same respect for virginity in St. Paul and in almost all the great writers of the early Church. We Christians of the Anglican Communion rightly insist on appealing from modern and contemporary Roman Catholic beliefs and practices to the witness of the primitive and undivided Church. For us it is Holy Scripture as interpreted in the life of the primitive and undivided Church which is the final court of appeal in matters of faith and doctrine. It is therefore somewhat embarrassing for Anglican Christians when they find themselves confronted with a question of Christian faith and morals in which, or so at least it might appear, the Roman Catholics can make this appeal as effectively against us as we are normally in the habit of making it against them. It is a sign that

we Episcopalians would do well to search our own hearts and consciences and ask ourselves how far in fact we now understand and share this marked reverence of the primitive and undivided Church for the virgin state.

Most secular societies tend to lay heavy stress on the importance and normality of marriage. Indeed in many societies, and to some extent this includes our own, not to be married is either frankly scandalous or faintly ridiculous. The unmarried man is often distrusted, and the unmarried woman is the old maid who is the butt of many of our jokes.

Marriage is thus represented as something almost necessary—either socially necessary, or physically necessary, or psychologically necessary. Such a state of public opinion is, in fact, bad for marriage itself, and this for two reasons: (1) where opinion and convention lay such a heavy stress on marriage, the tendency will be for a great many people to get married whose personalities may lack stability, (2) where marriage is thought of as necessary it ceases to be thought of as a great vocation or calling from God. We do not say that it is our vocation to eat or drink or breathe, precisely because we know that these things are necessary to life itself. If we marry because we suppose that marriage is a social or economic necessity, or essential to physical or psychological health, then we shall miss the deep Christian experience that God has called us into the married state as a way of discipline and selfless service. Marriage itself be experienced as the high and noble thing it is only if some of us refrain from contracting it.

Early Church Fathers Campaigned

Now this was precisely the great service which the primitive Church rendered to mankind. For the first time the unmarried state, deliberately embraced for the glory of God and the service of men, was revered throughout the social order as a noble and holy thing, and this, as we have seen, meant that marriage in its turn could begin to be revered in a new way as also a high calling from God. It is true that in order to bring about this desirable result the early Church used rather exaggerated and excited language about virginity. The result, in terms of its effect on civilization, was almost entirely good. The really necessary thing is to place the married and the unmarried state on an absolute equal footing before God and in the eyes of man. It was this that the primitive Church unfortunately failed to do. In consequence, we find that from the reformation onwards non-Roman Catholic Christians tended to react in the opposite direction, to assume that marriage is the higher and nobler, because the more normal, way of life. Clearly, however, if both of them are equally callings or vocations of God, then there is no sense in trying to say that one is superior to the other.

CATHOLIC FOR EVERY TRUTH

We Have Thought Differently

There is, of course, another possible motive behind the papal encyclical which the Pope must have had very much in mind. Rightly or wrongly the Roman Church has come to rely almost entirely on celibates to carry on and lead and organize its work in the world. Not only does that Church impose celibacy on almost all its clergy—there are a few exceptions, for example in the so-called Uniat Churches—but it also employs large numbers of monks and nuns in education, in the mission field, and in other spheres. They are indeed essential to the maintenance of the vast work that that Church carries on throughout the world, much of it work which all Christians must regard as excellent. We in the Anglican Communion, on the other hand, have taken the step of restoring to the clergy the right to marry, and we have every reason to be satisfied that we did well. But it is doubtful whether the Anglican reformers ever expected or desired that one day almost all the clergy would avail themselves of this privilege, as appears to be the case today. There are indeed some celibate priests in the Anglican Communion, members of religious orders, quite a few monks, and a considerable number of nuns, but on the whole deeply felt vocations to the celibate life have become rather rare among us. From some points of view at least, this would appear to be a regrettable development. Married clergy are good, particularly in most normal parishes, and we must thank God for their patient ministries and the fine example they have given us of Christian domestic life. But celibate clergy are good also, and there are some areas of the Church's work—for example, in the mission field and in some depressed, slum parishes—to which a celibate priest is better suited than a married priest. There may well be places in which it is vitally important that the Church should have a living agent to which a mother and children ought not, in fairness and justice, be taken. Surely what would best fit the peculiar ethos and traditions of the Churches of the Anglican Communion, in America and throughout the world, would be a balanced blend of married and celibate clergy, each kind of ministry enriching the Church by making its own peculiar contribution. As between these two there should be no question of higher or lower, and each would be free to serve God in the Church in his own particular way. Where there are diversities of gifts, but the same Spirit, there inevitably the life of the Church is enriched and the work of the Church is strengthened.

Occasionally, Episcopal Churchnews has been criticized for expressing editorial opinion about Senator McCarthy, the thought being that religious publications should stay out of politics. Naturally, we do not agree with that thinking. It was, therefore, interesting to us to read this editorial which appeared recently in the "Church Times"—the most influential religious publication in the British Empire. It is reprinted in full below.

American Star Chamber

SENATOR McCarthy and his Committee have become more than an American problem. They started from the perfectly sound point: that Communists had somehow entered the State Department; that the Federal Bureau of Investigation had not shown enough energy in tracking them down; that valuable secrets were being passed to Russia; and that the guilty men and women must be exposed and promptly ejected from positions of responsibility.

At first, few Americans took serious exception to the Senator's activities. The State Department is rather less popular

in the United States than is the Foreign Office in Britain; and the baffling case of Alger Hiss suggested that there was something in the Senator's thesis. The young men of the State Department, with their "fancy pants" and their "English accents" were objects of mistrust anyhow; and it was felt that a little harrying of them would do no one any harm.

Presently, however, alarm began to be felt over the Committee's rather irregular methods of trying to reach the truth. Who was a Communist? Anyone, the answer appeared to be, who had ever shown leanings towards the Left. He might be just Liberal-minded. He might be one who, in the days when Russia was an ally, had sympathized too enthusiastically with the Red Army, or, as a young man had caught new and revolutionary ideas as a schoolboy catches measles, and had grown out of them. All alike were hauled before the Committee, where they were browbeaten and bullied and every effort was made to induce them to incriminate themselves.

Alarm deepened when the Senator's roving eye turned to other fields—to the entertainment profession, to the universities and the churches, and when, under pain of dismissal, men were required to take oaths of loyalty and to promise to refrain from offences which most of them had not the slightest intention of committing. This was not merely mischievous, but futile. The Senator might have recalled the Independent in the reign of Charles II, who, arguing with a staunch upholder of Parliament, remarked that there was one thing Parliament could not do. "What is that?" asked the Parliamentarian crossly. "Devise an oath which I cannot swallow," was the reply. But in the vain attempt to devise oaths which Communists could not swallow, the consciences of many scrupulous Americans were pricked and a lot of ancient liberties thrust aside.

So the hunt went on, almost unchecked by the President, who clearly detested it, but equally clearly was being told by the politicians that he must not do anything which might divide the Republican Party in the forthcoming mid-term elections. His conduct disappointed his admirers, who reflected that it was not by "pulling his punches" that General Dwight Eisenhower led a great army to victory and broke the military might of Germany.

It may be that Senator McCarthy has lately overreached himself by turning his attention to the Army itself, a target about which the President might be presumed to feel especially strongly. Moreover, it was a target (if the phrase is admissible) which was quite ready to fire back. But much evil has already been done. It is difficult for people in England to realize the fear and suspicion created by the witchhunt, the demoralizing and degrading effect of spies and informers, the "smearing" of innocent men, so that, even when they are exonerated, some of the mud thrown will stick to them. It is said that men are leaving the service of their country rather than expose themselves to the hazards of Senator McCarthy and his Committee.

People are shocked at a procedure so utterly at variance with Christianity and democracy in a nominally Christian and democratic country. They are shocked still more at the apparent impotence of authority and of opinion to stop what is happening. The Administration will have to face the issue squarely, if the public life of the United States is not to be poisoned. No one should underrate the menace of Communism. But if the activities of its agents are to be checked, the people to do this are the Federal Bureau of Investigation and the courts. If these show themselves inadequate, they can be reformed and strengthened. But the job is theirs, and they must do it. This is no work for a Congressional Committee, composed of men who have neither the training nor probably the aptitude for it; are not judges or detectives; and, in addition, are liable to play politics and try to extract some Party or personal advantage out of human suffering. The last body to whom the task of countering Communism should be entrusted is a modern version of the Court of Star Chamber.

Even more vital is the principle involved. Long ago, it was determined in this country that a man should be punished not for his opinions, but for unlawful acts. To part with secret information to a foreign Power is to commit a crime: merely to be a Communist is not. Penalizing people for their convictions is not only by British standards, morally wrong, but it is likely to be quite ineffective. Admittedly, in this matter British standards carry with them risk of disaster; but with Senator McCarthy's standards the risk is even greater, and the disaster (if it comes) will be more fatal. An Inquisition can kill, but cannot convert; and it does an infinitely greater harm to its users than to the abused.

— PROTESTANT AGAINST EVERY ERROR OF MAN



The emblem of the Anglican Congress, which will meet this year, was designed by the Rev. Edward N. West, Canon of the Cathedral of St. John the Divine.

THE MISSION OF ANGLICANISM

By GOODRICH ROBERT FENNER

'Ours is a splendid heritage. We alone can make the contribution that is the Anglican expression of Catholic Christianity'

NOT many voices are raised today in praise of Seventeenth Century Anglicanism. Can one say that this is due to its being limited in importance to the century that produced it? We hear much more about our debt to the Catholic revival in the last century, and yet such a revival would never have been possible if it had not had the solid basis of Seventeenth-Century Anglicanism to build on.

The late Sixteenth and the Seventeenth Centuries were the golden age of the divinity of Anglicanism. The principle that dominated the religious thought and literature of the era was that of the *via media* or, as we sometimes call it, the golden mean. Wordsworth expressed this guiding principle of the Anglican divines in this way:

As if a Church, though sprung
from heaven must owe
To opposites and fierce extremes
her life—

Not to the golden mean, and
quiet flow

Of truths that soften hatred,
temper strife.

With my limited observation I cannot speak with assurance about the

entire Anglican communion, but for our American part of it I am fearful that the "opposites and fierce extremes" that now exist in the Church are obscuring the mission of Anglicanism.

One of our difficulties, and perhaps our greatest, is that we fail to keep clearly before us the distinctiveness of Anglicanism. We take for granted, of course, those four essential forms that make her fundamentally a Catholic Church. They are the Holy Scriptures of the Old and New Testaments as the revealed Word of God; the Apostles' and Nicene Creeds as the sufficient statement of the Christian faith; the two sacraments of Dominical ordering, and the Apostolic ministry. These forms are common to all Catholic churches. The Anglican is under their authority, but he also has freedom to interpret them. He is not given license to deny them, and an honest man knows the difference between interpretation and denial.

Beyond these forms there are distinctive contributions which Anglicanism makes to the ongoing life of the Catholic Church, and will yet make if we refuse to regard the

Church as a static system but rather as something alive and developing creatively in the world.

When one enumerates the factors of Anglican distinctiveness he begins first of all with the Protestant character of the Church. We do not derive our protestantism from any negative disclaimer, but from a vigorous affirmation of truths that had been obscured and betrayed.

The sacrament of the Lord's Supper was given back to the people as the offering of the worshipping community and it was given back in a language they could understand.

The priesthood of the laity was restored as the corporate thought and activity of the people of God and was thereby rescued from the rampant individualism of private opinion that characterized the Continental Reformation.

Anglicanism not only embraced the principle of the open Bible of the Continental Reformation but she gave to the world that Authorized Version of 1611. It has profoundly affected the religious life and thought of the English-speaking world for over two hundred years.

We adhere to the principle that the Church is to teach and the Bible to prove. Anglicanism always appeals to the Bible as the source of Christian doctrine and to tradition as explanatory of it. Tradition in the form of new theological expression changes, but the Gospel does not. Tradition adds nothing, but it is necessary to the Gospel because it excludes per-
 versions of it.

In her Book of Common Prayer she has enshrined the devotional treasures of the ages. And not merely as devotional treasures, but as the great doctrines of the Christian faith given voice in her worship.

Doctrine for her is not isolated in papal decrees or reformed confessions; it rather suffuses her daily life of work and worship.

There is also the Anglican principle of toleration. Surely, this is as much needed in these strident days as it was in the Puritan and Roman Catholic contests of the Seventeenth century. It is hard to give toleration respectable dress. It is too often confused with indifference. Toleration is equity and fair play in the religious arena. We are open-minded. We honestly believe we can learn from others, and we believe also that others can learn from us. A church in which everybody thinks alike is a commonplace and falls short of the Christian ideal. Our richest unity lives within the variety of our Catholic heritage.

Extremist Tendencies

The "opposites and the fierce extremes" have drifted away from these fundamentals of Anglicanism. There is a marked tendency in one of them to regard the Continental and English Reformations as unfortunate episodes and the quicker we can exchange the record of all traces of them the sooner we will complete the restoration of the Catholic character of the Church. The tendency in the other is to try to tie the Church so firmly in the camp of Protestantism that its Catholic and historical character will be merely vestigial.

We are frequently exhorted to be patient; that these tensions constitute the glory of Anglicanism. We are assured that all tensions are salutary; that ultimately some glittering truth will break upon us as a result of their play upon our minds. We would be more tolerant of tensions if it could be made clear that beyond them is a goal worth striving for. Too often the good has little significance, and even then it is beclouded by the dust of partisan battle.

The extreme Catholic party gives the impression that it is obsessed with the fear that the Church is not

entirely Catholic, and the extreme Protestant party the fear that it is. One group thinks that we are repudiating our Catholic heritage when the Church holds unity conversations with the Methodist and Presbyterian bodies. The other is just as sure that we are repudiating our Protestant heritage if we hold unity conversations with the Eastern Orthodox. The interested onlookers inevitably gather from these partisan battles that the Church is not able to make up its mind.

The Anglican Christian is heir to more tensions than the Christians of the other two historic churches. The tensions of the Roman and Eastern Orthodox Churches are found chiefly in the political area; ours are in the areas of religious thought and culture. That is largely the reason they are subtle.

Balance Necessary

Rome and the East dwell in an atmosphere of authoritarianism. The Anglican must balance Catholic authority with his Protestant heritage of freedom. To us, freedom and Catholicism are not mutually exclusive concepts. A church that is free and Catholic at one and the same time must have within its life legitimate spiritual tensions.

It is in the nature of Anglicanism that there will be tensions between authority and freedom; between rigidity and flexibility; between conformity and variety. These, moreover, are not only legitimate but they are essential to new understandings and new insights. If they should be eliminated for the sake of Protestant individualism on the one hand, or the rigidity of papalism on the other, Anglicanism would fail to make its distinctive contribution to Catholic Christianity.

We Anglicans in America are beset by a peculiar difficulty because we employ the word "Protestant" in our title. It isn't easy to assert the Catholic nature of the Church when we are confronted with an apparent denial of it in our title. And, neither is it easy to explain the fundamental difference between the Protestantism of the Continental and English Reformation when Americans generally know only one type of Protestantism. It is equally hard to explain that a truly Catholic Church can exist apart from Rome, when Americans generally know only one type of Catholicism.

We have in our spiritual heritage things new and old, and we fail in our particular Anglican mission when we deny or obscure either of them. Our Protestant heritage does not

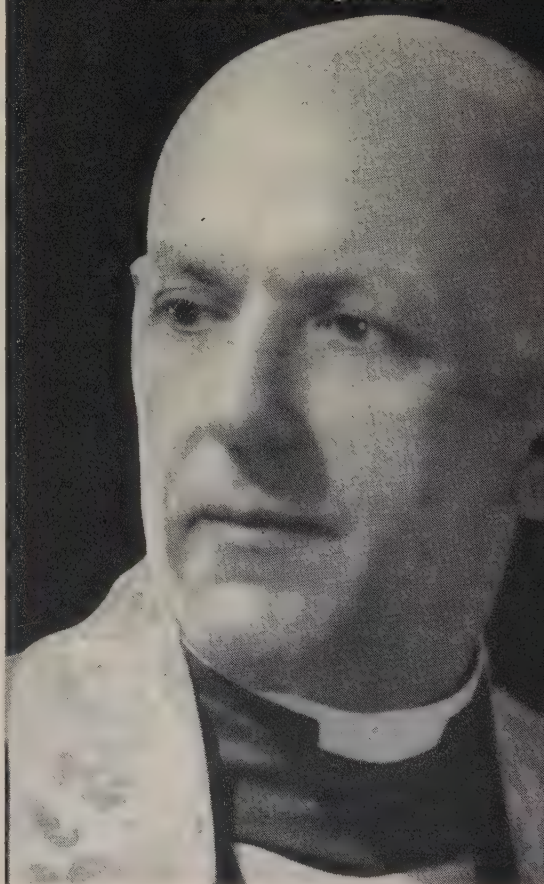
suggest that we skip over the life of the Church between the Apostolic Age and the Continental Reformation. With all the errors of mediaevalism we cannot believe that the Holy Spirit was withdrawn from the Church for fourteen hundred years. And neither did our Catholic heritage become fixed when Rome began to pour hers into a set mold at the Council of Trent. We follow neither the marshlight of humanism or bow before a pious opinion that has been exalted into a doctrine necessary to be believed.

What Richard Hooker said over 300 years ago has pointed application to the Church today: "Two things there are which trouble greatly these later times: one, that the Church of Rome cannot, another that Geneva will not, err."

To proclaim effectively what we are, we need to set our feet again on the solid ground that made Anglicanism. We have gotten so far away from it in these times that we scarcely hear it mentioned except by some historian who tells us what Anglicanism was in the late Sixteenth and in

(CONTINUED ON PAGE 31)

Bishop Fenner — "I am fearful that the 'opposites and fierce extremes' that exist in the Church are obscuring the mission of Anglicanism."



THAT MAN JENKINS... *an*

IT WAS Saturday night in Knoxville. Eva Nash Jenkins had spent the afternoon conducting streams of tourists through her home on fashionable Cherokee Boulevard.

"The wallpaper in this room was handpainted in France; this chandelier was made in Czechoslovakia; the figurines are from Spain. The walnut staircase was made by a craftsman right here in Knoxville."

The words rang through her head like the refrain from a childhood game. The last guest had gone. She sat down to rest.

The Jenkins home, once known as "Nash Hall," formerly was where the Knoxville Post Office now stands. When the U.S. Government bought the property, Dr. William Starnes Nash and his wife journeyed to Washington to arrange for salvaging the dwelling. Piece by piece it was torn down. Mantels, doors, beams, cornices and window facings, along with the intricate staircase, were put in "dry kiln" for storage until ready for use. The job of restoration on a new site was a painstakingly slow one. The house was ready for occupancy in the spring of 1931. Dr. Nash died a few years later and Eva and her husband, Attorney Ray Jenkins, moved in with her mother. Mrs. Nash, a talented artist and organizer of the first Knoxville Woman's Club, died last year.

Now, the Georgian mansion was being shown for two afternoons during the annual Tennessee Pilgrimage to pilgrims whose main interest was in the colorful histories of its present occupants.

Mrs. Jenkins was aroused from her thoughts by the ringing of a telephone. It was her husband calling from Washington, and she was no longer tired.

Next morning, following the directives of the telephone call, she arose at 6 a.m., drove 40 miles to the Jenkins farm, paid the men employed there, inspected accomplishments since her last visit, and laid out a plan of work for another week.

At 1 p.m., refreshed and gracious, she was back in the drawing room of the town house guiding guests on the second and final of tours.

Upstairs, one room was closed. In



it slept Evalyn, 18-month-old granddaughter of the Jenkinses. Her mother, Mrs. Alexander Cunningham, Jr., would be by later to pick her up. In the meantime, it was important to stay close to Grandmother who would be leaving tomorrow to rejoin "Pah-pah" in Washington. (Mrs. Cunningham, known in the family circle as

Little Eva, was expecting another child in June.)

Mrs. Jenkins temporarily relegated her hostess duties to another D. regent. In a secluded corner answered questions freely concerning the family's church affiliations.

Ray Howard Jenkins was christened and confirmed in St. John's

PROFILE BY PAT FIELDS OF THE 'UMPIRE' IN THE ARMY-McCARTHY

s family



gh but gentle, Ray Jenkins pauses play with his 18-month-old granddaughter, Evalyn Cunningham, upper

In center photo, he sits in front of "transplanted" home in Knoxville. Up-right, Mrs. Jenkins poses beneath portrait during the Tennessee Pilgrimage. Below, left, is the trio of Jenkins, Erby & Jenkins. Erby, on the left, and Aubrey are brothers. Ray is "no kin to we know of," they assert, but the association is close. Erby and Aubrey claim that they have always considered their partner "... the best lawyer in the country." In the lower right photo, Mrs. Alexander Cunningham, and Mrs. Jenkins greet the attorney at the airport just after his arrival from Washington, following his appointment to counsel in the Army-McCarthy hearings in the Capital.

Episcopal Church of Knoxville at the age of 50—seven years ago. Mrs. Jenkins was confirmed there as a girl. She and Ray were married there. Lit-Eva was christened and confirmed at St. John's, later married there and now had had her own daughter christened by the rector, Dr. William Lea.

St. John's means a lot to our fam-



ily," said Mrs. Jenkins, "though Ray and I are not too regular in attendance. We spend many weekends at the farm."

Dr. Lea was the new rector of St. John's and it was his first confirmation class in that church which included the rangy, sandy-haired and extremely inquisitive lawyer, now

handling the Army-McCarthy hearings in Washington.

"You see," said Mrs. Jenkins, "Ray had become a bit antagonistic toward religion. As a boy he was sent or taken by his parents to the church that was 'handiest'—quite often the primitive type. He grew up thinking

(CONTINUED ON PAGE 29)

GS—AND ON PAGE 30 A WASHINGTON EVALUATION OF HIS ABILITY



WITH ANSWERS BY DORA CHAPLIN

Discovering the Bible

Dear Mrs. Chaplin:

I come from an unchurched family in which our parents thought we should read the Bible as literature, as part of a broad education. We read parts of it, for example the Psalms, just for the beauty of the language. Last year I was confirmed and now, as I listen to the Bible being read in church and also struggle to read it alone, I realize how much I have missed. My great interest is in world history, and I think the Bible has a lot to say to that. I am not one who thinks that God dictated the actual words to the prophets, but from what I can see, if only we can find the key, there is a great deal that speaks directly to us today. I have read the Gospels and would like to know more about the Old Testament in relation to them.

I am in college and a few of us would like to form a study group in the fall. In the summer we shall all have jobs and can't do a lot of reading in preparation, but we could do

some. Am I way off in my thinking and if not, could you recommend some books and an outline both for preparation and as a guide when we study? We all worry about where the world is going—could we call our first course God Working Through History?

Anne J. (20 years old)

DEAR ANNE:

Certainly you could—and I hope you will. You have discovered a great truth about the Bible—that it contains the account of God's action and purpose in history, and His message to men. This was seen and proclaimed by prophets and leaders and by groups indwelt by the Holy Spirit, who were looking for this revelation. The people of God spoke to their contemporaries and to those who would come after them, but in order to be able to hear the message we have to keep our eyes and ears open to receive it.

As you say, we need to find out

what this message is for us. We know, if we stop to think, that we are living in an era of judgment, and that our civilization is selfish and disobedient. From the Bible we can learn where God's judgment is revealed, and we can learn to understand something of His mercy, through which He gives opportunities for reconciliation and forgiveness.

When your group is studying, or when you read on your own, try to remember that three great messages are discerning in the Bible:

1. God has a purpose for the world. (This was first seen by the Old Testament prophets and then finally revealed by Christ.)

2. The Christian Church is the bearer of these messages, and the instrument through which His purpose for the world is fulfilled.

3. God also has a purpose for each individual life—He not only calls groups and nations, but individuals.

(CONTINUED ON PAGE 36)

THROUGH THE GLASS DARKLY

By J. V. LANGMEAD CASSERLEY

A Leading theologian explains the doctrine of the Trinity

PROBABLY in no part of Christianity is so much notice taken of the doctrine of the Trinity as in the various versions of the Book of Common Prayer, which we find in the different provinces of the Anglican Communion. In these books, Trinity Sunday is treated as of equal rank with the greatest festivals of the Christian year, and all the Sundays between Trinity Sunday and Advent are officially entitled "Sundays after Trinity."

We may compare this with the practice of the Roman Missal, which calls these not "Sundays after Trinity" but "Sundays after Pentecost", and treats Trinity Sunday itself as comparable in importance not with the great festivals of the Christian year like Easter and Christmas but with the festivals of the greatest saints. In the Eastern Orthodox Church the festival is not observed at all.

This liturgical emphasis corresponds with the tendency of the greatest Anglican theologians to lay special stress on the doctrine of the Trinity as the supreme and central mystery of the Christian faith.

Yet many, perhaps most, lay people complain that they find this doctrine a peculiarly difficult one to understand and some of them set it aside in practice as too profound and subtle a matter for the ordinary man's consideration. Even many parish priests, when teaching in the pulpit and in confirmation instructions, are apt to approach the subject gingerly, and with a most forbidding

emphasis on its peculiar difficulties. One is reminded of the story of the Bishop who questioned a group of confirmation candidates in order to ascertain how efficiently they had been prepared by their rector for the solemn occasion. One small boy's exposition of the meaning of the doctrine of the Trinity was so hazy and confused that the Bishop said, "I'm afraid I can't quite understand what you are trying to say." To which the boy replied, "You're not supposed to; it's a mystery."

Behind the boy's remark lies a familiar mistake about the nature of mystery. A mystery is not something which we cannot get to the bottom of, but we can enter into it to a certain extent and achieve some understanding of it in the process. In this sense all reality is a mystery, for the fact is that in this life we never really get to the bottom of anything, not even the mystery of our own being. If we were to give up thinking about mysteries, as a useless occupation, we should have to give up ever thinking about anything at all. The reality of the Trinity is indeed mysterious, but not more mysterious than a great many other things to which we habitually devote our attention.

Understanding the Trinity

We shall never get very far in our efforts to understand the doctrine of the Trinity unless we bear in mind all the time the great New Testament proclamation that God is Love. When the Bible tells us that God is love it means much more than merely that

He is loving in His dealings with us. We do not say that God is love because He loves us; on the contrary, we say that God loves us because He is love in His innermost being. The being of God is the being of love, and that would be true even if God had never created any being apart from Himself to be the object of His love. To say this immediately raises an obvious difficulty. How could God possibly be love if no other being existed to be the object of His love? Or, to put it another way, how can God possibly be love in Himself, apart from His relationship to all that which He has created? The doctrine of the Trinity is in fact the answer to this question.

First of all, the one God is not just a bare unit. The word "God" does not mean the same thing when a man says, "I believe in one God," as it means when men believe in many gods living a more or less jolly life together on Olympus or in Valhalla. The difference between monotheism (believing in one God) and polytheism (believing in many gods) is a difference which changes the meaning of the word God.

When the polytheist says, "I believe in many divine individuals," the monotheist does not merely reply, "I believe in only one divine individual." To believe in one solitary divine individual, inhabiting eternity alone and transcending all things, is to believe in something which is really quite incredible. Such a belief would mean that God ultimately and in eter-

(CONTINUED ON PAGE 33)

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CHANGES

Clergy Placements

Transitions

ALLEN, ERIK H., vicar, St. Paul's Church, Camden, Del., to Old Christ Church, Philadelphia, Pa., as assistant minister.

BALDWIN, WILLIAM WESCOTT, assistant, Cathedral of St. Luke, Ancon, Canal Zone, to St. Andrew's Church, Cocoli, Canal Zone, as priest-in-charge.

BOOKER, ROBERT H., rector, St. Mark's Church, Johnstown, Pa., to St. Paul's Church, Bound Brook, N. J., as rector.

BROWN, ARTHUR, Church of the Divine Love, Montrose, N. Y., to Christ Church, Marlboro, and St. Agnes' Church, Balmville, N. Y., as priest-in-charge.

BULL, JOHN H., rector, St. John's Church, Old Hickory, Tenn., to St. James' Church, Knoxville, as associate rector.

BUSH, FREDERICK J., rector, Chapel of the Cross Parish, Rolling Fork, and priest-in-charge of St. Paul's Church, Hollandale, Miss., to St. James' Church, Jackson, as priest-in-charge.

CARNAN, CHARLES W., JR., Church of the Ascension, Rockville Centre, N. Y., to Trinity Church, Dettingen Parish, Manassas, Va., as rector.

COLLINS, PAUL D., resigned as assistant at St. Clement's Church, Philadelphia, Pa., and may be addressed at 230 Adelphi St., Brooklyn 5, N. Y.

EHART, EDWARD H., JR., to Department of Christian Social Relations of the Diocese of Connecticut as executive vice-chairman, effective Sept. 1. He continues as rector of Grace Church, Norwalk.

FAY, WILLIAM M., assistant, St. Paul's Church, Oakland, Calif., to South Dakota to do Indian Missionary work with headquarters at Fort Thompson.

FERNEYHOUGH, JAMES F., rector, St. John's Church, Fayetteville, N. C., has resigned to take a Sabbatical year of graduate study in theology.

GERSTENBERG, JOHN E., of Church of the Redeemer, Merrick, L. I., N. Y., has retired.

GODFREY, WILLIAM C., assistant, Cathedral of the Incarnation, L. I., N. Y., to Church of the Redeemer, Merrick, as rector.

GOULD, ROBERT C., vicar, St. Philip's Mission, Coalinga, Calif., to St. Luke's Parish, Merced, as rector.

GRISWOLD, BRENDAN, rector, Grace Church, Newington, Conn., now Diocesan Missionary in charge of the newly-established congregation at Turn of River, Stamford.

HARDIN, DURRIE B., rector, Christ Church, Easton, Md., to Trinity Church, Pass Christian, Miss., as rector.

HARPER, JOHN C., assistant, Grace Church, Providence, R. I., to St. Mark's Church, Foxboro, Mass., as rector, effective July 1.

HARRIS, WILLIAM R., Protestant Chaplains' Office, Bellevue Hospital, N. Y., to St. Paul's Church, Wheeling, W. Va., as rector.

HARTMANFT, KENNETH E., rector, Church of the Good Shepherd, Pitman, N. J., to Veterans' Administration Hospital, Albany, N. Y., as chaplain.

HASTINGS, BRADFORD, rector, Christ Church, St. Paul, Minn., to St. Luke's Church, Minneapolis.

HAYDEN, T. JEROME, JR., Christ Church, Elizabeth, N. J., to All Saints' Church, Ashmont, Dorchester, Mass., as associate rector.

HIPWELL, R. F., assistant, St. James' Church, Alexandria, La., to Church of the Holy Cross, Shreveport, La., as priest-in-charge.

HOOD, E. DONALD, part-time assistant, Grace Cathedral, Topeka, Kan., and taking clinical pastoral training at Topeka State Hospital and Boys Industrial School, to become a canon of the Cathedral effective July 1.

HUBER, WILLIAM G., curate, Trinity Church, Roslyn, L. I., N. Y., to Christ Church, Delaware City, Del., as vicar.

LEE, HARRY B., vicar of both Grace Memorial, St. Helena and St. Luke's, Calistoga, Calif., to St. James' Cathedral, Fresno, Calif., as associate dean.

MACDONALD, MALCOLM R., priest-in-charge, St. Andrew's Church, Cocoli, Canal Zone, to Cathedral of St. Luke, Ancon, as dean.

NIXON, EUGENE L., chaplain, U. S. Army, Columbia, S. C., to St. John's Cathedral, Jacksonville, Fla., as canon residentiary.

OAKES, DONALD, missionary in Japan, to Calvary Church, Clifton, Cincinnati, Ohio, as rector.

ORTH, JAMES B., chaplain, University of Florida, Gainesville, to St. Paul's Church, Jacksonville, as rector.

PATRICK, WILLIAM E., rector, Church of the Good Shepherd, Los Angeles, to Navy Family Chapel, Long Beach, as chaplain.

PETTIT, LAUTON W., rector, St. John's Church, Halifax, Va., to St. Matthew's Church, Hillsboro, N. C., as rector.

RALPH, H. WILEY, vicar, Christ Church, Delaware City, Del., to Trinity Church, Wilmington, as assistant rector.

REED, WILLIAM W., Canon Assistant to the Bishop and Archdeacon, Diocese of Western Michigan, to the clergy staff of Trinity Church, N. Y.

RIGHTER, WALTER CAMERON, priest-in-charge, All Saints' Church, Aliquippa, Pa., to Church of the Good Shepherd, Nasbua, N. H., as rector, effective July 1.

RUOF, GEORGE CHRISTIAN, curate, St. Simon's Church, Buffalo, to St. George's Church, Highland-on-the-Lake, as vicar, and St. Paul's Church, Angola, N. Y., as priest-in-charge.

SAYERS, CARL R., to new mission in Dearborn Township (Mich.) as priest-in-charge. He continues as vicar, St. Luke's Church, Allen Park.

SHEPHERD, H. B., assistant rector, St. Mark's Church, Shreveport, La., to St. Mathew's Church, Bogalusa, La., as rector, and St. Martin's Mission, Franklinton, as priest-in-charge.

SHREVE, CHARLES A., rector, Church of the Holy Spirit, Nice, France, to St. Paul's-within-the-Walls, Rome, Italy, as rector.

SKARDON, STEPHEN L., rector, Mt. Olive Church, Pineville, La., and Episcopal Chaplain for the hospitals and state institutions in the Pineville-Alexandria area, to St. Paul's Church, New Orleans, as rector.

STIVERS, ALTON H., curate, Church of the Ascension, Rochester, N. Y., to St. Andrew's Church, Rochester, as rector.

TAYLOR, GEORGE R., OIW, curate, St. Luke's Church, Kalamazoo, Mich., to Trinity Church, Grand Lodge, Mich., as rector.

WOLFE, DOUGLAS E., priest-in-charge, St. Luke's, Haverstraw, N. Y., and vicar, All Saints' Valley Cottage, to Trinity Church, Portsmouth, Va., as curate.

WYSONG, SAMUEL WRIGHT, priest-in-charge, Christ Memorial Church, Williamstown, W. Va., and of Grace Church, St. Marys, W. Va., to St. Paul's Church, Camden, Del., as vicar.

YEH, THEODORE T. Y., vicar, St. Luke's Mission, Honolulu, to Formosa as minister-in-charge of the Episcopalian congregation there.

ZIEGLER, GEORGE H., vicar of St. Matthew's Church, Auburn, Wash., to St. Stephen's Church, Newport, and St. James', Delake, Ore., as vicar. Later in the Fall he will be appointed archdeacon.

Ordinations to Diaconate

McQUEEN, DUNCAN R., April 24, at Cathedral of the Incarnation, Garden City, by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

MERRILL, ALAN C., April 24, at Cathedral of the Incarnation, Garden City, by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

PUSEY, CORTLAND R., March 12, at Church of the Redeemer, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland, where he will be assistant rector.

SCHWAB, ANTHONY W., April 10, at St. Paul's Church, Rock Creek, where he will be an assistant to the Rev. C. Julian Bartlett, by the Rt. Rev. Angus Dun, Bishop of Washington.

WALKER, DR. PAUL A., at St. John's Church, Lynchburg, Va., by the Rt. Rev. Henry D. Phillips, Bishop of Southwestern Virginia. Professor of Biology and head of the Biology Department at Randolph-Macon Woman's College, Lynchburg, he plans to go on to the priesthood, but for the time being will continue teaching and exercising his ministry as supply and assistant as he may be needed from time to time.

Early Controversies

By EDMUND FULLER

WESTMINSTER'S valuable series, The Library of Christian Classics, continues to grow. The volumes are coming out two at a time, in pairs of one basically catholic item linked with one basically protestant title. Thus, the first two were *Early Christian Fathers* and *Zwingli and Bullinger*. Then followed *Augustine: Earlier Writings*, reviewed previously, with *Advocates of Reform*. The latter was not at hand at the time, so I take note of it now, together with this Spring's pair, still in the same pattern: *The Christology of the Later Fathers* and *Calvin: Theological Treatises*.

► **Christology of the Later Fathers.** Edited by Edward Rochie Hardy. Westminster Press. 400 pp. \$5.00.

To say that this will be one of the present group most interesting to Episcopalians is not to minimize the value of the others for all who have an interest in Christian history. But there is, particularly, a growing interest among the laity in the actual writings and documents from the hands of those who had the polity of the Church in their charge in its early days. Even though these volumes are not complete in their scope, it is valuable to have some of this material at hand, in good and often new translations, with the interpretive comment of able men.

Controversies and Councils of the 4th, 5th, and 6th centuries are represented in this volume with concise historical and biographical introductions. Athanasius is heard "On the Incarnation of the Word." Gregory of Nazianzus is represented by "The Theological Orations" and "Letters on the Apollinarian Controversy." From Gregory of Nyssa we have "An Answer to Ablabius: That We Should Not Think of Saying There Are Three Gods," and "An Address on Religious Instruction."

In addition there are twelve "Documents Illustrating the Christology of the Ecumenical Councils." These are all rather brief and immensely interesting. They include the Confession of the Arians, a letter of Eusebius of Caesarea describing the Council of Nicaea, the Formula of Union of 433, and the statement of faith of the Third Council of Constantinople.

These insights into the early creedal debates are illuminating and I would like to stress the fact that none of the material in this, or the companion volumes, is to be considered too specialized or in any way beyond the reach of the layman who is, or even wonders if he might be, interested.

In each of these cases I cannot make an expert's appraisal of the editorial handling or selection, but as a layman can express pleasure at the availability of these writings.

► **Advocates of Reform.** Edited by Matthew Spinka. Westminster Press. 400 pp. \$5.00.

"From Wyclif to Erasmus" is the definition in the subtitle. Materials are included from an approximate 250 years before Luther, helping to make clear to those who are not scholars, how profound was the impulse to reform and how long its forces were gathering prior to the dates and events commonly called "The Reformation."

From Wyclif we have "On the Pastoral Office," and "On the Eucharist," the latter containing his vigorous assault upon the doctrine of transubstantiation. These have not been available in English before. There is a single item from John Hus: "On Simony," but it is lengthy, touching a wide range of church practice and behavior. Erasmus is represented by "The Enchiridion."

Also there is a section called "The Conciliarists," including Henry of Langenstein, John Gerson, Dietrich of Niem, and John Major.

► **Calvin: Theological Treatises.** Edited by J.K.S. Reid. Westminster Press. 355 pp. \$5.00.

This is the first of what will be four volumes of Calvin, a distinction which he shares in this series only with Luther, and which is approached otherwise only by Augustine, with three. (Aquinas is assigned one volume.)

Mr. Reid, who has done all the translating, divides the volume into three sections: Statement, Apologetic, and Controversial. The latter includes one of the tilts at Castellio. There are sixteen items in all, varying in length

(CONTINUED NEXT PAGE)

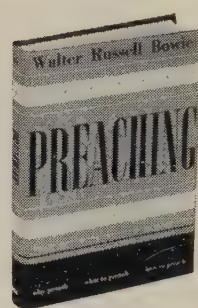
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and nature. Among the most interesting are "Articles Concerning Predestination," possibly the hottest of all points in Calvinism and the least ac-

ceptable, the Geneva Catechism, and the Geneva Confession.

Mr. Reid, in his discussion of the material, expresses the unity in all Calvin's work and argues convincingly that these and other lesser materials should not be neglected in the common emphasis upon the monumental Institutes.

► **Paul the Apostle.** By Giuseppe Ricciotti. Transl. by Alba Zizzamia. Bruce Publishing Co. 540 pp. \$7.50.

From an eminent Italian Roman Catholic scholar comes this new and substantial biographical-critical study. It is extensively illustrated

and annotated. A large portion of the text is devoted to establishing the background before the biographical examination begins.

Obviously Father Ricciotti is a humane scholar in the best tradition. He tells us in the few paragraphs of his Preface that the book was written "during the new Sack of Rome carried out by the Nazis from September, 1943, to June, 1944 . . . During this time my house was filled with Jewish and other refugees from death . . . If at that time Hitler could have laid hands on Paul, he would have beheaded him all over again . . . If the world was to rise from its ruins it would have to turn to the tenets of Paul, certainly not to those of Hitler."

Paul the Apostle is certain to be of value either for those who turn to it for initial reading, or for comparative interpretation. Its emphasis seems factual rather than doctrinal.

For a hint of Father Ricciotti's concept of Paul: "Taking his personality as a whole, we find he is not a typical mystic, or a man of thought, or missionary, or organizer, or ascetic, or pastor. He does not fit completely or exclusively in any one of these categories, but they are all reflected in his life as a compact whole. . . . In reality, Paul's is a many-faceted soul and in each facet he reflects, like a prism, his great ideal of the Christ Jesus. He is a man composed of many men, all in the service of Christ . . . Paul's one true book, therefore, is his life, in which his works are the pages and his epistles a few explanatory footnotes scattered here and there."

► **Everyday Life in New Testament Times.** By A. C. Bouquet. Scribners. 236 pp. \$3.50.

This book, by a Cambridge lecturer and Anglican priest, is basically de-

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RECOMMENDED READING

Christology of the Later Fathers. E. R. Hardy. Westminster. \$5.00.

Paul the Apostle. G. Ricciotti. Bruce. \$7.50.

Everyday Life in New Testament Times. A. C. Bouquet. Scribners. \$3.50.

I Protest. G. Bromley Oxnam. Harper. \$2.50.

But We Were Born Free. Elmer Davis. Bobbs-Merrill. \$2.75.

Graceful Reason. J. V. L. Casserley. Seabury. \$2.75.

The Holy City. A. N. Williams. Duell, Sloan & Pearce. \$6.00.

Stay On, Stranger! William Dutton. Farrar, Straus & Young. \$1.75.

The Carolina Backcountry. Charles Woodmason. U. N. C. Press. \$5.00.

China in the 16th Century. Matthew Ricci. Random House. \$7.50.

cribed in its title. Dr. Bouquet is interested in reducing the sense of remote time which many people of today feel about the New Testament era. He sets it in perspective in relation to the approximate length of time our race has been on earth. Having thus stressed its *relative* recency, he sets about the interesting task of making us familiar with the homely and intimate details of human life as of that time.

The style is conversational and there is much odd and surprising information (he says that Pliny invented omelettes). One hundred and two illustrations, endorsed for authenticity, show such things as how Romans made concrete, numerous household and manufacturing processes, barbers and surgeons at work, games, unusual utensils and domestic articles, and hair styles.

While it is clear that the author has a youthful audience in mind, this in all respects an adult book and a fascinating one. END

THAT MAN JENKINS AND HIS FAMILY

(CONTINUED FROM PAGE 23)

All small town churches were filled with bigotry, narrow-mindedness and gloom. He hated those things.

"I like to take the credit for leading Ray to confirmation in the Episcopal Church," she continued, "but little Eva had a lot to do with it, and his friend, Tom McConnell, claims a share in the responsibility. At any rate, Ray has found the tenets of our church 'right down his alley'."

Much can be learned about a man's character by visiting his home.

The light of pride in Eva Jenkins' eyes when her husband's courtroom ability is praised; the note of warmth in her voice when his relationship with their daughter and granddaughter comes into the conversation—these tell of a man who is wise, kindly and thoughtful.

But what of his friends and business associates—what tales do they tell? Erby Jenkins, a partner in the law firm of Jenkins, Jenkins & Jenkins, but no blood relation, says:

"Generosity is Ray's outstanding characteristic—that and his ability to forgive. So far as I know, the man has no enemies, and that is unusual for any lawyer. I have always been amazed at his ability to grasp a point in a lawsuit—he can analyze in a few minutes study, a lawsuit I have taken two weeks to prepare.

"Even in a lawsuit he is always able to see the other man's viewpoint, which leads him to compromise in

many cases where other lawyers would not. He is always fair-minded.

"Too much social life would bore him. He is a man who likes to sleep 12 hours a night. He can relax better than anybody I ever saw. Doesn't need whiskey, either. Though he says, and means it, that anybody who hasn't tried a soothing glass at the

(CONTINUED NEXT PAGE)



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"Something to Take Home" Leaflets: The leaflet that the child receives to take home repeats the story of the day in language that the child actually uses in talking to his mother, to whom it is addressed.

In the other materials suggested for this course the age limitation is also kept in mind. The pictures suggested in the visual aids are large and colorful without any unnecessary details.

Handwork Sheets: Handwork sheets are included in this course to tie in with each story lesson. These are given to the children for coloring and folding in the "Something to Do" period. Sometimes gummed stickers are recommended for decorating the sheet.

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Course N—"Something to Take Home" Leaflets	1.10

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A WASHINGTON EVALUATION

OF

"THAT MAN JENKINS"

Rangy, rough-hewn Ray H. Jenkins left Knoxville in mid-April for the hottest job on the public scene, as impartial Senate subcommittee counsel in the violently partisan dispute swirling about Sen. Joseph R. McCarthy and the Army.

He insisted that the Senators first be satisfied he was free of bias. Then he promised to "present the facts fairly, fully and fearlessly." Despite some initial criticism, most persons who followed the hearings closely think he kept his pledge well.

The task was strange, even for an experienced trial lawyer. Jenkins' solution was to cast himself in a triple role. First he was defense counsel, drawing out the witness in direct examination. Then he switched to prosecutor and turned on the witness like a baracuda, trying in his flat Tennessee twang to slash the story apart.

Thirdly, he was something of a judge as advisor to temporary chairman Karl E. Mundt, an experienced Congressional investigator but not a lawyer. Mundt nearly always took his advice.

Jenkins tried to prod the lagging hearings along by occasional objections to repetition and irrelevant questions. A stickler for legal niceties, he often made McCarthy rephrase questions to avoid flat statements of supposed fact.

Most common analysis of Jenkins was "a good jury lawyer." Though his speech is formal and florid, he can hone a witness' generality down to a point and triphammer it home in pitiless questions. So relentless is his technique,



whetted in 600 murder trials, that he was once reminded he was talking to the Secretary of the Army, not a murder suspect.

But if he roughed up Army Secretary Robert T. Stevens, Jenkins did not hesitate to tangle with McCarthy, who has a habit of drowning out objectors by saying louder and louder, "Let me finish . . . let me finish." Jenkins just leaned into his microphone and shouted him down.

Next day, sound engineers mounted a wire guard on Jenkins' mike. The big man had nearly blown a tube.

Jenkins did not talk salary when he took the job. The subcommittee decided to pay him at the rate of \$11,800 a year, the same as regular counsel Roy M. Cohn. Jenkins probably lost money, since he did not get expenses.

His work only began with the four hours of hearings daily. Before and after the sessions he prepared his case, interviewing 20 to 30 witnesses.

Jenkins was jealous of his impartiality. Once he paid a personal visit to the Senate Office Building press room and held a press conference to explain some move he thought had caused undue criticism.

But aside from that, he gave little of his busy day to the press. Jenkins and the subcommittee agreed he would make no press statements or radio-TV guest appearances. Reporters found he would laugh, slap their backs like a kicking mule, roll out hundreds of cagily-chosen words—and tell them nothing.

end of a hard day has 'missed a heck of a lot.'"

Erby and Ray have been associated in the law business for 25 years. Erby's brother, Aubrey, joined them 10 years ago. Erby was not yet out of law school when he entered Ray's office.

"I had heard him in court," says Erby, "and I knew he was the kind of man I wanted to work with. He gave me a desk in his office and, for many years, wouldn't let me pay a cent of our expenses. It was not until 10 years ago that a full partnership was drawn up."

Possibly another thing that drew Erby and Ray together was the fact that both their fathers were country doctors, both came from North Carolina and settled in Tennessee—Ray's in Tellico Plains, Erby's in Union County.

Bruce Foster, another Knoxville

lawyer and close family friend, says:

"Sometimes I love him like a brother. Sometimes I'd like to wring his neck. Anyhow, it's a lot of fun knowing him. His wife and daughter are proud of him, but not the least in awe of him. They wait on him and care for his needs. They also bawl him out when he gets rambunctious.

"Next to his family, I think Ray's farm means more to him than anything else. It is sort of a religion with him working with the land. When he needs to be alone—as he does often—to think and get rid of tensions, he sits in front of the comfortable farmhouse Eva has redecorated and finds satisfaction in looking over the broad acres of river bottom land he has improved and brought to full production.

"Ray is at no time an excessive drinker, but he and Eva have an understanding that no whiskey is to

be served at the farm even at parties. Just to be there is relaxation enough they feel."

Foster tells a story, one of Ray's favorites, about when he first bought the 525-acre peninsula in the junction point of Little Tennessee and Middle Tennessee Rivers.

It seems the proud attorney had hired a crew of workmen to put up a fine barn and other outbuildings. Mrs. Jenkins had been working on the house, two bathrooms were put in, and beauty and comfort were everywhere apparent.

Before inviting friends to see their new possessions, however, Ray insisted that the outbuildings must be painted. He contracted with a farmer who claimed to be a fine painter and who, for a quite reasonable price, promised to use only the best red paint and to have the barns looking most elegant at a specified time.

A day or two before the planned unveiling," Ray viewed the farmer-painter's handiwork and found it good. He paid him and went back to town.

On the weekend, the Jenkins family and a host of friends arrived. A heavy rainstorm had fallen the day before. The lovely red barns Ray had been so proud of were now a sickly pink. The farmer-painter was gone, but wherever he was his ears must have felt the sting of the lawyer's expressed thoughts.

Three years later, Jenkins was re-ideal for his humiliation.

Called to defend the old man's son in a divorce action, he demanded that the boy's father be responsible for his retainer fee—the exact amount the barn-painting job had cost.

Dr. John R. Neal, dean of the University of Tennessee Law School when Ray was a student, left recently for a visit to the Army-McCarthy hearings in Washington.

"I just want to say hello to little—what's his name—you know, the Knoxville lawyer who's special counsel for these hearings. Oh, yes, little Ray Jenkins. Want to tell him what a fine job I think he's doing. I'm proud of him, you know."

Doc Neal made it emphatic that his visit to Ray would be purely personal—that he would not sit in any official capacity as he did at the Scopes Evolution Trial in 1925, and in other great lawsuits.

H. Clay Ammons, a Knoxville barber, said: "I gave Ray Jenkins the shaves once. It was 28 years ago. He walked in, announced he was getting married—sat in my chair and ordered 'the works.' His bill ran to \$4.65."

Howard Lamon, a Maryville real estate dealer, remembers Ray as a classmate in the preparatory department of Maryville College. The "prep" department was the equivalent of a high school. That experience began in 1910, when Ray was about 3 years old.

"Ray was a top-notch student. He could read Latin easier than I can read a newspaper," says Howard. He also recalls Ray as a "good talker" during this period, though he had not yet developed his "booming," penetrating voice of today.

"Ray wore the only short-legged pants in class. I never will forget that combination—Ray's long legs and those short pants." Ray and Howard are still friends.

Cal Akin, now a barber in Maryville, remembers Ray in his earlier years at Tellico Plains. Cal and Henry Gardner ran a barber shop there. Ray was one of their employees. He shined shoes at a nickel a pair.

Cal remembers Ray as a "serious businessman" for one so young. Ray's family lived across the street from the shop, and even when Ray went home for lunch he'd hurry right back for fear he'd miss a customer.

On one day he was gone about 10 minutes longer than his usual time. Cal and his partner decided to kid the boy a little. When he returned, Cal told him: "Ray, there was a stranger in here not more than five minutes ago offering 25 cents for a shoeshine. He must have wanted one awful bad, but he said he couldn't wait any longer."

Ray was unhappy for the rest of that day, Cal recalls.

Cal has a postcard mailed to him in Tellico Plains in 1910 by Ray, who was then attending prep school at Maryville College.

"I guess I kept it because I knew even then that Ray would amount to something someday. I think a lot of that boy."

Arthur G. Seymour, lawyer and president of the Men's Club at St. John's Church, says: "Ray Jenkins may not attend church or Men's Club meetings as regularly as some, but he's always ready to help out any good cause sponsored by either. And as a fund-raiser, he can't be beat." END

THE MISSION OF ANGLICANISM

(CONTINUED FROM PAGE 21)

the Seventeenth Centuries. We are almost afraid to apply the term *via media* to the Church today. It might be construed as compromise, as indifference, as fence-sitting in vital matters, as vacillation, timidity, or a mere *modus vivendi* for difficult times.

The *via media* of Anglicanism as expressed in the religious literature of the late Sixteenth and the Seventeenth Centuries is derived from

Aristotle's definition of the ethical mean. This ethical mean has a limit and it is also unlimited. Aristotle used the illustration of courage. Courage is limited in the avoidance of the extremes of rashness and cowardice; but courage in itself has its own direction and in this it is unlimited. One cannot be too courageous; there is no such thing as an excess of virtue.

These Anglican divines quite con-

(CONTINUED NEXT PAGE)

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sciously expands this Greek precept of ethics into the very spirit of the Anglican expression of Christianity. Their ideals of Anglicanism were forged in an age of stress and storm. The Protestant and Roman controversies we know today are even less intense than the hot fires that burned in the prolonged struggle of the English Church to maintain her independent position between Puritanism and Rome in the Seventeenth Century.

What is most remarkable against such a background is the fact that the age has left to posterity the legacy of the only unfettered expression of Catholic Christianity now abroad in the world. It was the scholarship, the balance of the deep piety of the Anglican divines that made the Anglican *via media* come forth, not as a sterile philosophical theory, but as a splendid spiritual reality and a goal, not as a compromise in days of stress, but as direction and aim for the Church for all time.

A character in a novel (Joseph Shorthouse—"John Inglesant") in the Nineteenth Century, makes a statement that is true to the aims and the purpose of the Anglican divines: "I am not blind to the peculiar dangers that beset the English Church. Nevertheless, as a Church it is unique; if suffered to drop out of existence, nothing like it can ever take its place."

The two greatest enemies of an unfettered expression of the historic faith "as this Church hath received the same," are the timid mind and the literal mind. The timid mind can find

peace only in complete surrender to arbitrary authority. The literal mind finds peace in striving to make everything black or white. The God-given boon of freedom of mind and spirit cannot develop in the strait-jackets of man-made authority, and there are colors of truth found by the outreach of man's spirit that are much more engaging than black and white.

Direction and aim must never be stifled by the demon of the absolute. The timid and literal-minded cannot function happily in the Church where they take it to be a mere institutional system. But it is only as we know the Church to be a relation of persons under the authority of her Lord and in her devotion to Him that her Catholicity becomes clear and vivid and filled with purpose.

"Our debt to our Anglican heritage is to work and study and pray that her expression of Catholicity might not descend to sectarianism. If we are fundamentally Catholic, then we will proclaim the Gospel as Catholics—that it is universal for all men. We are not a strange cult fondling peculiar little treasures that give us the dubious distinction of being different from both Rome and Geneva.

No, we are not truly Catholic unless we can rise above the din of party clamor and sectarianism and set forth Jesus as the Son of God, the Savior of the world, the universal Spirit Ruler. If we cannot show Him forth as that, then the Church falls grievously short of fulfilling that Catholic destiny that is peculiarly her own.

Must all expression of Catholic

Christianity be restricted to Rome and Eastern Orthodoxy? Is it so narrow that the world can find tolerance for only a Latin and a Slavonic expression of it? Must our ideals be lost to sight by the overshadowing of rites that are alien to a credible

Catholicity of the Twentieth-Century spirit?

No, ours is a splendid heritage. It is ours to share. Nothing can ever take its place. We alone can make the contribution that is the Anglican expression of Catholic Christianity.

THROUGH THE GLASS, DARKLY

(CONTINUED FROM PAGE 25)

ity is *alone*. Loneliness would be the normal form of the divine existence. How could such a God be described as love? Why should such a God create spiritual beings to be the object of His love? If love is to create the object of love, the love must exist first of all in some sense prior to what it creates. The unitarian conception of God as a bleak, lonely unit cannot make any sense of this necessity.

The Christian answer is that the one God who reveals Himself to us in Jesus Christ and in the New Testament is not a bleak, lonely unit, but a rich living unity, containing real personal distinctions and real personal relationships within himself, personal distinctions and personal relationships of such utter perfection, so absolute and complete in their mutual loving, that He is nevertheless verily and indeed one God, one God who is the eternal and living love.

The trouble is nowadays that we have got into the habit of thinking of love as a noble and beautiful but always a more or less imperfect relationship between two or more separate persons, whereas the Bible thinks of love as a form of being, as a way or atmosphere of being which pervades and saturates the existence of those who enter into it, so that where there is love there may indeed be no distinctions between those who love each other, but insofar as they are made perfect in love, there can be no ultimate separation between the two. Lovers are inseparable, not too much, of course, as far as human lovers and our imperfect human love is concerned, inseparable in any physical sense, but in the sense of their underlying spiritual solidarity. In the life of the Trinity, on the other hand, where love displays itself in its absolute perfection, the persons, though indeed distinct, are

quite literally inseparable. Thus eternally in the Godhead we see and adore the very perfection of love and loving, and we understand how it is that the Bible can proclaim that God is love in the very depth and substance of His being. Thus it is that to understand the doctrine of the Trinity is to understand the nature of love. On the other hand, to misunderstand the nature of love, as we usually do nowadays, is quite inevitably to misunderstand the doctrine of the Trinity.

Teaching, Preaching the Trinity

This widespread mistake about the essential nature of love is very largely due to the fact that most of us nowadays get our ideas about love from romantic fiction and the movies. For us love means too often emotional sentimentality, perhaps blended with a certain amount of quite selfish desires, but love in the true sense is neither a sentiment nor an emotion, though it may, of course, have emotional accompaniments, and if it includes desire at all, it is a new kind of unselfish desire that love alone makes possible. Love is spiritual in nature, for only a spiritual being can love. Love is the capacity and willingness of the spiritual being to give itself utterly to the life of another, to devote itself entirely to the love of another, to find fullness of life only in and through the life of another. Thus love is not, properly speaking, a relationship between two separate beings. It is a way, indeed the way, of being. Perhaps men so easily mistake the nature of true love precisely because in a fallen world their own love is so difficult and so imperfect, and mingled with so much lack of love. They mistake their own defective loving for love itself. Only the Bible's insistence that God is the true love can remedy this error.

What we might call the ideal Trinity Sunday sermon must always and necessarily begin with the Biblical basis of the doctrine. It is roughly true to say that the doctrine of the Trinity itself is not to be found in the New Testament. What we find in the New Testament is not the doctrine of the Trinity but the Trinity. What we find in the Bible is not doctrine but

(CONTINUED NEXT PAGE)

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the facts of which the great Christian doctrines make sense. In the same way, when we go into the garden we do not find nor expect to find botany textbooks growing on plants. What we find in the garden are flowers. The botany textbooks are books about the flowers, and they help us to understand what we find in the garden in a more or less systematic way.

We may liken the Bible to the garden and the great Christian doctrines to the botany text books. But it would be useless simply to read the botany textbooks and never to go into the garden. Similarly the preacher on Trinity Sunday must begin by showing and declaring that the fact of the Trinity is revealed to us in the New Testament. It is there that we find our evidence for the reality of the Father, the Son, and the Holy Spirit, that there is a real distinction between them, yet that at the same time these three are one and inseparable and they live together in love the life of the one God.

Our Human Problems

Secondly, the preacher on Trinity Sunday must try to show how the doctrine of the Trinity helps us to make sense of many of the deepest and most troublesome problems of human existence. We do not understand a great Christian doctrine best simply by looking at it as it is in itself, in remote abstraction from everything else in life and human existence. If we gaze up into the sun it may easily appear to us that the sun is a great darkness, but if we turn our backs to the sun then we become aware that from it there proceeds a great light which brings all other things into the realm of our vision.

Most of our great human problems are different forms of what the philosophers call "the problem of the one and the many." How can things be separate and distinct from each other, and yet at the same time one and united? If we achieve unity and harmony by obliterating all the distinctions—as, for example, many Eastern religions seek to do—then we shall end up with a bleak, abstract oneness devoid of all richness and value. On the other hand, if we turn the distinctions into ultimate separations, then real unity will never be attained, and things in the depth of their being will remain estranged from each other and hostile to each other. The one will impoverish itself if it ceases to be many, and the many will destroy each other if they cannot become one.

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level of existence. The life of a man is so rich and varied a thing, composed of so many different realities taking place, so to speak, in so many different dimensions at the same time, physical, mental, and spiritual, domestic, economic, social, and political, that our human problem is always and inescapably the problem of living one life that makes sense and unity, of remaining the same person underneath and in and through this bewildering variety of different activities.

Most of our moral problems, and almost all psychiatric problems, are really problems of this kind. How can a man attain harmony, unity, integrity of existence, and yet at the same time operate on so many different levels at once? Sometimes a man outstandingly and recognizably fails to solve this problem, and then we say that he is "not at peace with himself," or even "at war with himself," that he is at "sixes and sevens with himself," or even that he has "gone to pieces." He has failed to solve the problem of the one and the many.

Ideal Trinity Sermon

The same thing is true of our social and political problems. The world as we know it is composed of men grouped together in different nations, of men fulfilling different economic functions, of men whose economic and political interests differ from and clash with each other. The strong, totalitarian nations oppress the many in the interests of national unity. The persistent danger in the free democratic state, on the other hand, is that men will imperil their unity in the violent assertion of their own self-regarding claims to freedom. "From hence come wars and fightings among us."

Again, all these are really various aspects of the central problem of the one and the many. How can different men and different groups of men retain all their proper differences and yet live together the one life of mankind in unity and peace? We cannot do this by conquering each other and overriding each other's rights, for conquest leaves a legacy of bitterness and a persistent will to revolt. Nor can we do it by forgetting each other and isolating ourselves from each other, for that is to ignore the divinely created unity of the human race, and ultimately to forget that we ourselves are men, each one of us his brother's keeper.

The solution is to be found neither in conquest nor in power, nor in the sealing up and self-isolation of a nation in a kind of national hermitage. Imperialism and isolationism

must both alike be rejected by the Christian mind. This is one world, and we are all men. There is only one solution to the basic human problem, and that is love. Granted this is a supremely difficult solution, but the fact is we know no other.

This brings us to the conclusion of our ideal Trinity Sunday sermon. The problems that oppress the life of mankind are solved eternally and utterly in the life of God, for there love is absolute and utterly triumphant. The three are three and eternally distinct from each other, yet the three are one and eternally united, for the Divine Being is the being of love. So it is that we make the transition from theology to prophesying. This, we say, is what God is, and *this* is what the world needs. To point to the reality of God is to point at the same time to the way of the world's salvation. So it was in the beginning, is now, and ever shall be, till the world ends and God's kingdom comes.

One important word of warning. There is little use in handing out, as so many Christian preachers and teachers do, trite and misleading analogies on Trinity Sunday—sham-rock leaves, and so forth—because, although they may divert the imagination, they entirely fail to convey to people any idea that the doctrine of the Trinity is concerned with something desperately real and altogether relevant to the problem of human existence. Such figures of speech may perhaps help people to get a glimpse of what the Church is trying to say in the doctrine of the Trinity, but they entirely fail to show *why* the Church is trying to say it and *must* try to say it. Let people see and feel, see as far as they can and at least feel where they cannot see, that the doctrine of the Trinity is concerned with the most basic and vital problems of human existence, that only in the light of the doctrine of the Trinity can we hope to understand where we are, and how we got there, and what we must do to be saved.

Worshipping the Trinity

But it is not enough to understand the doctrine of the Trinity, so far as we are able, or to see its clear implications for existing human beings. All this will be nothing if we cannot learn to worship and adore the eternal reality and majesty of the Triune God. The Trinity is to be worshipped rather than merely understood. Indeed, until we learn to interpret all Christian worship and prayer in terms of the doctrine of the Trinity, we can never understand what Chris-

(CONTINUED NEXT PAGE)

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tian worship and prayer really are, and what distinguishes them so utterly from every other kind of human prayer and worship.

All Christian prayer is through the Son. It is in Jesus Christ that God has made himself known to us, and apart from Him we have no notion of God that will give us the necessary confidence that, despite the obvious unworthiness of the lives we live and the characters we have built up, our prayers are nevertheless acceptable to God. It is because we are one with Christ in his Body, the Church, because our prayers are one with His prayer, that we dare to pray at all. "I am the way." "No man cometh to the Father but by Me." The Lord Jesus Christ, both God and Man, is the great pathway from man to God. It is in Him and with Him and through Him and by His grace that we venture to approach our heavenly Father, our Father now and at last because His Father from eternity to eternity.

And it is above all to the everlasting Father that all Christian prayer is directed. We may worship and

adore and pray to God the Holy Spirit, but the Spirit will not tolerate that we should pray to Him alone. We may worship and adore and pray to the Son of God who was made Man for our salvation, but He would never desire that we should turn Him into a kind of substitute for God the Father. We cannot be one with Him unless we learn to share His absolute devotion to the Father's will. And so it is that, instructed by our Lord Himself and guided and sustained by the Holy Spirit, we may say in the language of the great pattern prayer of prayers, "Our Father..."

Indeed the Lord's Prayer itself proves on careful examination to be trinitarian in its underlying structure, and many people may find it helpful to use it quite consciously as a prayer to the eternal Trinity. To assist readers in doing this I have arranged and paraphrased the Lord's Prayer in its explicit trinitarian form. I hope that those who use it on Trinity Sunday in this form will be aided by it to "bind unto themselves this day the strong name of the Trinity." END

DISCOVERING THE BIBLE

(CONTINUED FROM PAGE 24)

men and women. (Have you noticed in reading the Gospels, how much time and trouble Our Lord would take for one person?) If we come to our Bible reading expectantly, we shall learn more of His will for our lives. We must bring to bear on our reading, however, our minds as well as our hearts, and use what helps modern scholarships can offer.)

These three messages can best be understood by asking three questions as you study. You will find that each question pairs off with the purposes just outlined:

1. What did the writer of this passage mean as he spoke to the people of his day? 2. What does he have to say to our world, now? 3. What does this passage say to me personally and what ought I to do about it?

The very best inexpensive book to guide you (mentioned some months ago in this column) is *Discovering The Bible*, by Suzanne de Dietrich, published by Source Publications, Nashville, Tenn., at 50¢, or obtainable through Seabury Press, 28 Havemeyer Place, Greenwich, Conn. There is another excellent one called *How To Read The Bible*, by Alan Richardson. This is a paper booklet published by The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1, England. I am in the process of trying to find

out how to obtain it in this country, and will publish the result of my search on this page. It actually gives guidance for the very course you want, and I am venturing to give the suggested passages for your summer reading, later for your group reading: (The figures refer to chapters) Amos 1-3, 5, 7. Hosea 1-3, 6. Micah 6. Isaiah 1, 2, 5, 9-11, 36, 37. Jeremiah 1, 5, 7-9, 15, 25, 29, 31. Psalm 137. Ezekiel 33, 34, 37. Isaiah 40-45, 49, 52-55. Haggai 1-2. Isaiah 63, 64. Jonah 1-4. Psalms 8, 19, 23, 24, 46, 51, 72, 91, 103, 104, 121, 139. Exodus 1-14, 20. I Kings 17-22. Genesis 1-3, 11, 13, 22, 28, 37. Job 38. Joel 1-3. Malachi 3, 4. Daniel 3, 5, 6, 11, 12. St. Mark's Gospel; Hebrews 1-4.

This is a very big assignment and will take several months, probably longer. Many groups spend a long time on two or three verses, so please don't hurry it. Alan Richardson's *Preface To Bible Study*, published by S.C.M. Press, but available in this country through Seabury Press, would be a tremendous help to you.

SEND YOUR QUESTION TO:

Dora Chaplin, c/o ECNEWS
110 North Adams Street
Richmond 11, Virginia



Church Directory

Key—Light face denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy

Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; sol, solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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